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ABSTRACT

Self-contained activities that will help social studies or Spanish foreign language students in grades 6-8 learn about the history and culture of Latin America are provided. Following an introductory unit, the activities, ranging from easy to complex, are organized by the following countries and areas: Mexico, Central America and the Caribbean, Venezuela, Peru, Brazil, and Argentina. Summary units conclude the document. Activity themes and concepts are many and varied and include agriculture, art, colonization/colonialism, economics, education, exploration/conquest, family, flora and fauna, folklore, food, games/leisure, geography, holidays, human rights, interdependence, language, life style, migration, natural resources, politics/government, poverty, race/ethnicity, religion, revolution, slavery, social class, transportation, United States/Latin American relations, urbanization, urban/rural issues, women, and work. Information provided for each activity includes concept, activity description, objectives, materials needed, teaching procedure, and related activities. The appendices contain drama hints and an extensive listing of organizations to be contacted for further resources on Latin America. The list includes university centers, cultural resources, human rights and religious groups, national and international organizations, consulates and embassies in the United States, tourist boards and trade bureaus, and periodical sources of current information. (RM)

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# LATIN AMERICA

## CURRICULUM MATERIALS FOR THE MIDDLE GRADES

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Center for Latin America
University of Wisconsin—Milwaukee

Edited by Virginia G. Gibbs

# LATIN AMERICA
## Curriculum Materials for The Middle Grades

Center for Latin America
University of Wisconsin-Milwaukee

Edited by Virginia G. Gibbs

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## INTRODUCTION

This collection of curriculum materials has been designed to enrich the study of Latin America in the Middle Grades. We embarked upon this project after conversations and consultation with teachers convinced us of the pressing need for such materials. We have made every attempt to create units which are practical, creative, and thought provoking. Throughout the preparation of the collection a series of ideas have guided us and we would like to share these with you.

## MAJOR PREMISES OF THE COLLECTION

Latin America is not a homogeneous unit but rather a large and complex variety of nations, cultures, languages, beliefs and peoples.

Latin America is super-modern Brasilia amidst the disappearing Indians of the Amazon Basin. It is oil refineries and subsistence agriculture; shanty towns and computerized financial planning; virgin rain forests and snow-swept mountain ranges; discoteques, Spanish waltzes and the haunting Andean flute. It is the Paraguayans who are proud to speak Guaraní and the urban Peruvians who are often ashamed to speak Quechua.

Latin America is not static. Subconsciously many North Americans perceive Latin America as frozen in time: a continent symbolized by the eternal peasant asleep against the cactus. Latin America is, however, everchanging. It is a process. The small adobe village we see in our mind's eye is in reality full of youngsters in jeans and men returned from factories and fields in the United States. The vitality of traditional art and cultural expressions has now been converted into a multimillion dollar tourism and export industry.

If students learn nothing more from their early studies of Latin America than an awareness of its complexities, the first step towards becoming responsible world citizens has at least been taken. For this reason, the units of this collection have been prepared to show both cultural and historic variety. We hope that in this way students will begin to visualize Latin America within the flow of history and with its many facets.

Stereotypes still permeate much of our thinking and teaching about Latin America.

"Latin America is a violent society." "Latins think more with their hearts than with their heads." "Religion in Latin America has made people passive." These stereotypes are frankly the rule rather than the exception in the North American view of Latin America. If we are frank, we will accept that stereotypes are more often than not small bits of reality misunderstood and expanded upon to form a generalization. Indeed, some Latin American nations have experienced great violence; in the past some sectors of the religious community have promoted (often unsuccessfully) passivity in the face of injustices; and some Latin Americans display emotions more openly than some people in the United States. The question is how and why these things came about.

In order to deal with stereotypes they should first be met head on. There are some units in this book that deal directly with common stereotypes, ie. Latin "machismo," the concept of time, violence and others. It is our belief that by delving further into these ideas students will begin to grasp the reality behind the stereotype and the falsity of its application across the board. In the broader sense, they will be encouraged to develop habits of thinking that delight in looking for and discovering the roots of a phenomenon and reject easy generalities.

Another way to deal with stereotypes is to examine our own teaching and how we may be perpetuating stereotypes without intending to do so. One of the major ways we may be doing this is by emphasizing what is different or exotic about Latin America or any other world area. It is, of course, natural to do so since on the one hand it certainly wouldn't seem to make sense to teach only that which is identical. It is the exotic and different which most excites our own and our students' imaginations. So, we emphasize pre-Columbian cultures, the wild animals of the jungle, peasant folktales and the like. Latin America becomes strange and removed, lost in the mists of time and space.

We have approached this problem in two ways. First, we include but do not emphasize this type of material. Modern cities, current social problems, everyday habits and practices and the like are included. This, of course, follows the lead already set by many teachers and textbooks. But secondly, we have included folktales, colorful festivals, arts and crafts, and many units on what is truly different about Latin America, but with many of these units we have included suggestions on how to reverse the focus of the unit and view our own culture within the context of the unit. In other words, if a unit deals with a folktale in which animals play a mythical role, students are encouraged to view this role both in the nation or region they are studying and also in our own culture. We may not tell folktales anymore (the same is true of much of Latin America], but we definitely have mythical animals: Smokey the Bear, Mickey Mouse, Santa's reindeer. Learning to cast an inquisitive eye at one's own culture is no minor achievement.

At the age of the students in the middle grades, the most important things they can learn are the basic skills they can use later in life and general concepts in a number of fields.

Facts learned by rote are usually learned to be forgotten. Therefore, we have tried to set up some of these units so that skills can be practiced: reading, writing, mathematics, graph and map work, research and the like. Any rote learning of facts is de-emphasized and units tend to deal more with a broad vision of a concept or situation than with a series of concrete pieces of information. In fact, many of the discussion questions discourage "right" and "wrong" answers and encourage a sharing of a variety of views.

A great deal of written material is available to people who are specialists in Latin America. While working on this project we have tried to make use of this material by translating, adapting and excerpting historical sources, rare books and the works of specialists. In this way students will be exposed to the complex concepts studied by historians, economists, urban planners, geographers, biologists and zoologists. They will begin dealing with these concepts on shortened and simplified levels, so that later on, in or out of an academic setting, they will be more able to deal with and be more curious about the more complicated, "adult version" of the concepts. In a world of specialists, we believe it is important for students to be exposed to major concepts in as many fields as possible in order to avoid the so prevalent attitude that these concepts are incomprehensible to any but a select few.

Imagination and creativity are basic to the learning process.

Students will be more interested in and retain more of what they study if they play an active as opposed to passive role in learning. This is why most of these units have "hands-on" activities. The student can be imaginative in his/her response to the activity. Students are often called upon to search for their own answers to a series of questions. Thus "fun," imagination and knowledge all go hand in hand and hopefully, through these materials students will develop an appreciation of cultures different from their own.

Knowledge is better than ignorance.

Some of the units in this book deal with controversial topics: human rights, land reform, the changing role of women, etc. Many of the materials do not deal with controversial topics. The controversial topics are included in the belief that ignoring situations and their controversial overtones does not produce responsible adult thinking. Those perhaps more "sensitive" lessons do not propose any specific assumptions but they do deal with and sometimes emphasize some historic facts which may be uncomfortable for certain current schools of thought regarding Latin America. These units expose students to a variety of viewpoints and facts, and allow them to think about the issues and discuss them. These lessons are made available here for teachers who wish to use them. If you do so, be sure to allow your students to provide the major voice in discussions, so that they can come to grips with their own ideas concerning the issues.

## HOW TO USE THESE MATERIALS

We believe that this collection has been set up to allow for the widest possible variety in its use. Here are some of the ideas we had in mind.

### Being Country Specific.

You can focus on only one or two countries. We have chosen to limit sections to 5 countries and one general area. (We plan to prepare more materials to cover other nations in the future.) The choice of countries was not easy and reflects an attempt to cover as much variety as possible in geographic locations and culture. Mexico was chosen because of its close proximity to the U.S.; Venezuela because of its petroleum; Brazil as a Portuguese rather than Spanish-speaking nation; Peru as an Andean country; and Argentina as representative of the Southern Cone. Since Central America and the Caribbean are now crisis areas we decided to treat the region as a whole and not be nation specific.

By being nation or region specific you can give your class a broad idea of the history, geography and people of one area. Thus they begin to see these countries as multi-faceted and fascinating lands, and gain at the same time an overall picture.

### Concept Specific.

We have also set up the exercises under a series of broad concepts or themes. You can choose one or more of these concepts to focus on in class, for example, folklore, urban/rural and holidays. In the back of the collection we have a table of contents organized by concept. Most of the materials have more than one concept involved, so we have also indicated major and minor concepts within a unit.

By using concepts as your focus, students can have a look at how a situation or entity changes over time and from place to place. They will also look at the same or a similar phenomenon from a variety of perspectives, and reach a more thorough understanding.

### Adapting a Unit to your Class's Level.

The Middle Grades are a time of great changes in the mental development of students. In this period of transition from childhood to budding adulthood, the differences between sixth and eighth grade and among individual students and classes can be great. We have created units that run the gamut from quite easy (sometimes usable at lower grades) to complex (of use also for high school, in some instances). In the upper right hand corner of each unit we have put the following symbols to indicate level of difficulty:

B = Basic: No great complexity of skills or sophisticated thought involved.

I = Intermediate: Some advanced skills required and a certain sophistication.

C = Complex: The skills and/or ideas involved are usually found only in the more mature students.

Generally speaking, you can adapt any of the lessons which are too easy or too hard for your class by providing the information in the readings: worksheets, etc., in a different, more appropriate form.

In preparing this collection we have also proceeded in the belief that a) no teacher can be an expert in every world area and b) teachers are overworked and don't have hours a day to prepare lessons. This being the case, we have made units as complete and self-contained as possible. A teacher can take a unit and with little prior preparation other than a careful reading of the material, use the unit in class. This is why we have gone to some lengths to give background information and discussion suggestions. These are, however, only suggestions. You can and should adapt any or all of the materials to your own teaching methods, interests and students' abilities. In fact, we would be very interested to know how you use these materials in your classroom.

## An Expanding Collection

We consider these materials to be only the beginning of a more complete and better collection. We need your help to carry out this plan. In the years that follow, we would like to include more countries and expand the units already presented. That is one of the reasons this collection is not a bound volume. If you have any materials that could be included in future expansions, please submit them to us. If there are any concepts you would like covered, let us know. Any suggestions on how to improve what we have already done or on how to adapt the units will be appreciated.

At the back of this collection there are some evaluation sheets which will help us improve the collection. Please give us some feedback! You will also find a sheet that can be sent to us so that we can inform you of the new sections of this collection as they become available. Let us hear from you. We would like this collection to be your project from now on.

## CREDITS

This project has involved the collaborative work of a great many people: teachers, students from Latin America and employees of the Center for Latin America. Following are the people who prepared specific units and a listing of their units:

Mr. Robert Peterson
Mexico: Understanding the Mayan Number System; Classroom "Tianguis" or Marketplace; Math Learning Game from Mexico-Dominoes.

Ms. María Pinzón
Central America and the Caribbean: Description of Christmas in the Dominican Republic.

Ms. Bobbi Rhem
Introductory Units: Brainstorming; Generating Resources; Investigating Ties with the World Community; Simulating the Distribution of the World's Resources. Mexico: An Explorer's Journal. Central America and the Caribbean: Who Am I?; Mural on Post-Columbian Exchange; Grid Maps.

Ms. Rochelle Robkin
Mexico: Making Retablos; Instant "Bark" Painting from Oaxaca; Performing Two Mexican Dances.
Summary Units: A Latin American Banquet.
Appendix I: Drama Hints.

Mr. Harold Rocha
Central America and the Caribbean: Balancing a Produce Basket on the Head; The Pérez Go to the Marketplace; Reading a Folktale about women in the Dominican Republic.
Venezuela: A Demographer's Task; Let's Tour Caracas; Making a Chart of the Agricultural Products of Venezuela.
Brazil: Brazil, a Racial Melting Pot; What is a Coffee Fazenda?; Inflation, Depression, Economic Recovery, a Worksheet; The Favelas of Rio; Let's Design a City, Brasilia.

Ms. Zoila Sevillana
Peru: A Description of Holiday's in Peru. (Ms. Sevillana also provided materials that were of great help in the preparation of other units on Peru.)

Ms. Jane Spector
Central America and the Caribbean: Word Puzzles, "Borrowed Words." Venezuela: Two Exercises Relating to Family Trees; Minidrama Concerning "Machismo." Peru: Two Readings about Folk Medicine in Peru; Construction of a "Zafa-Casa"; The "Latino" Concept of Time; Mini-drama, Quechua. Argentina: Learning and Using Proverbs.

The remaining units were prepared by the editor of this collection.

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Mr. Paul Hanson and Mr. Joe Kiemen, as members of the original planning committee, along with Ms. Bobbi Rhem and Ms. Rochelle Robkin, gave many useful suggestions that have influenced the final collection of materials.

xxxxx xxxxx

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The Vanguard Press, 424 Madison Avenue, New York 10017, for the Dominican folktale, "Who Rules the Roost?" reprinted from THE KING OF THE MOUNTAIN: A Treasury of Latin American Folk Stories by R.S. Boggs and M.A. Jagendorf by permission of the publishers, Vanguard Press, Inc. Copyright © 1961 by R.S. Boggs and M.A. Jagendorf.

Translated excerpts from "Iguales en la esclavitud" from Yo también soy América, Isabel Picó and Lydia M. González, Río Piedras, Puerto Rico, 1980: 109 pp. (English translation available).

Excerpts from Jean-Paul Dumont, Under the Rainbow: Nature and the Supernatural Among the Panaré Indians, University of Texas Press, Austin, Texas. Copyright © 1972, 1976 by Jean-Paul Dumont.

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# Introductory Units

CATEGORY: INTRODUCTION

ACTIVITY: BRAINSTORMING. Because many students feel that they know nothing about L.A., this is an encouraging activity to begin with: it demonstrates that as a class they do have some knowledge of the subject and at the same time, it gives the teacher an opportunity to assess strong and weak areas.

The most important aspect of brainstorming is that neither the teacher nor the class react in a judgmental way to perceptions offered by individual students. Concepts that are incorrect or stereotypical statements can be dealt with during further study. The main object is to get individuals involved in discussing what they do know.

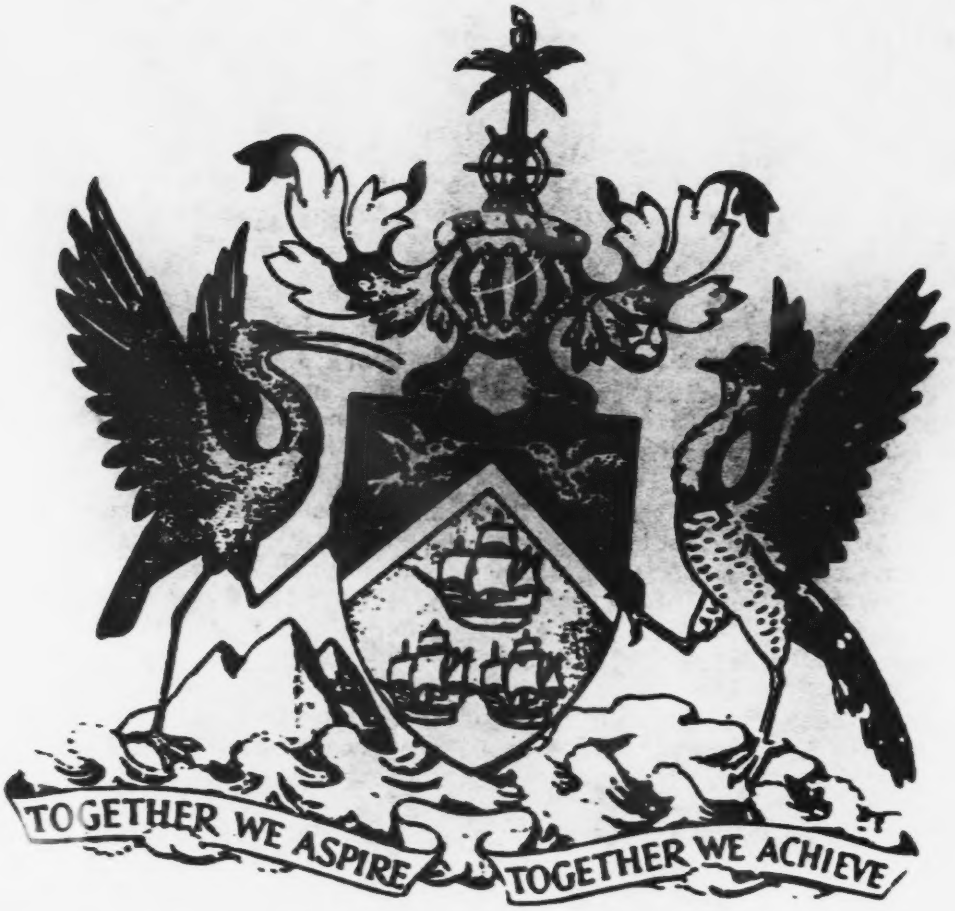
OBJECTIVES: The student will be able to contribute to small-and large-group discussions involving his/her perceptions of L.A., and to verbally classify and analyze class perceptions in a constructive spirit.

MATERIALS: Ditto titled "When I Think of Latin America, I Think of ..." with well-spaced subheadings: for younger students, "Land," "Weather," "Place Names," "People," "Clothing," "Houses," "Food," "Plants and Animals"; for older students, upgrade the vocabulary to "Geography," "Climate," "Countries," and add "Latin America in the News," "Famous People."

PROCEDURE: Introduce the idea that many heads are better than one. Explain that this activity is more concerned with accumulating a volume of ideas than with weeding out ideas which may be incorrect. Divide the class into groups of 3-5; assign or have them elect a group leader (to make sure everyone contributes) and a group secretary (to record all their ideas); and, pass out the ditto sheets. Give the groups 15-20 minutes to discuss and record their ideas (in words or short phrases) on each topic. While they are working, circulate among the groups, making sure they understand the topics and the procedure.

Complete the activity with a large-group discussion. As the groups share their ideas, compile a class list for each topic on the board. At this time, students may think of additional data--add that in, too. Finally, make a chart, collage, bulletin board, or mural of the lists, with space for future additions and alterations as your study of L.A. progresses.

RELATED ACTIVITIES: Your class will accumulate so much additional information on the topics that they will be able to substitute new forms of record-keeping for parts of the list: regional dioramas of "Plants and Animals"; maps for "Land/Geography"; illustrations of "Clothes" or "Houses"; a permanent news bulletin board for "Latin America in the News" or "Famous People."



NATIONAL SEAL OF TRINIDAD AND TOBAGO

CATEGORY: INTRODUCTION

CONCEPTS: GEOGRAPHY, Natural Resources, Art. The information in most embassy materials will fall into these categories, though there will be some historical information as well.

ACTIVITY: GENERATING RESOURCES. One way to supplement the textbook and at the same time get students involved in information-gathering is to write directly to L.A. embassies in Washington, D.C., requesting materials.

OBJECTIVES: The student will be able to initiate correspondence for the purpose of gathering information on a particular L.A. country.

MATERIALS: Postage

PROCEDURE: Counting both Central and South American countries, there are 21 embassies in Washington, but depending on political climates some may not respond. For younger students, the class can generate a letter for individuals to copy. Older students should be able to create their own, either individually or in pairs. Give the school address, but have each student who writes ask in his/her own name, since getting mail addressed to a class member really sparks everyone's enthusiasm.

There will be some variation in the time it takes the embassies to respond, so it is difficult to schedule follow-up activities for the entire class. One possibility is to have the students who have received information report on it. Some embassies include fairly thick booklets and most include maps along with tourist brochures, so you may be able to increase participation by having more than one student do the reporting on a particular country.

Set aside an area in the class for displaying the materials so that everyone has a chance to see them first-hand.

HELPFUL HINTS: Here is a list of Latin American embassies and their addresses:

ARGENTINA: Chancery, 1600 New Hampshire Avenue, N.W., Washington,
D.C. 20009

BOLIVIA: Chancery, 3014 Massachusetts Avenue, N.W., Washington,
D.C. 20008

BRAZIL: Chancery, 3006 Massachusetts Avenue, N.W., Washington,
D.C. 20008

Information Sources: Embassies - cont'd.

CHILE: Chancery, 1732 Massachusetts Avenue, N.W., Washington, D.C. 20036

COLOMBIA: Chancery, 2118 Leroy Place, N.W., Washington, D.C. 20008

COSTA RICA: Chancery, 2112 S Street, N.W., Washington, D.C. 20008

CUBA: Cuban Interests Section, 2630 16th Street, N.W., Washington, D.C. 20009

DOMINICAN REPUBLIC: Chancery, 1715 22nd Street, N.W., Washington, D.C. 20008

ECUADOR: Chancery, 2535 15th Street, N.W., Washington, D.C. 20009

EL SALVADOR: Chancery, 2308 California Street, N.W., Washington, D.C. 20008

GUATEMALA: Chancery, 2220 R Street, N.W., Washington, D.C. 20008

HAITI: Chancery, 4400 17th Street, N.W., Washington, D.C. 20011

HONDURAS: Chancery, 4301 Connecticut Avenue, N.W., Suite 408, Washington, D.C. 20008

MEXICO: Chancery, 2829 16th Street, N.W., Washington, D.C. 20009

NICARAGUA: Chancery, 1627 New Hampshire Avenue, N.W., Washington, D.C. 20009

PANAMA: Chancery, 2862 McGill Terrace, N.W., Washington, D.C. 20008

PARAGUAY: Chancery, 2400 Massachusetts Avenue, N.W., Washington, D.C. 20008

PERU: Chancery, 1700 Massachusetts Avenue, N.W., Washington, D.C. 20036

PUERTO RICO: Chancery, 1625 Massachusetts Avenue, N.W., Washington, D.C. 20036

URUGUAY: Chancery, 1918 F Street, N.W., Washington, D.C. 20006

VENEZUELA: Chancery, 2445 Massachusetts Avenue, N.W., Washington, D.C. 20008

RELATED ACTIVITIES: Ask if students know any community members with L.A. experiences they could interview for the class archives--either people who have visited L.A. or who have business or church connections there. Travel agencies are also good sources of information.

CATEGORY: INTRODUCTION

CONCEPTS: ECONOMICS, interdependence, U.S./L.A. relations

ACTIVITY: INVESTIGATING LOCAL TIES WITH THE WORLD COMMUNITY. This 3-part survey is part of a cluster of activities on economics.

OBJECTIVES: The student will be able to:

1) identify products in common use which are made outside the U.S., locate their origin, and analyze the emerging pattern of distribution;

2) identify the origins of international news stories for a limited period of time and analyze their geographical distribution;

3) participate in the construction of questionnaires for a community survey, conduct an interview with one or more community members, classify and analyze data from the survey;

4) classify and analyze multinational corporations according to their country of origin; write a story illustrating international ties.

MATERIALS: 1) large outline map of the world on white paper
2) newspapers and news magazines

PROCEDURE: 1) Products. Young Americans are often unaware of just how many of the things they wear or use come from other parts of the world. Once they begin to notice labels, it can become a compulsion and amazing incongruities turn up--like Snoopy souvenirs made in Hong Kong.

Start with a large outline map of the world, and send the class on an armchair treasure hunt for things made anywhere in the world except the U.S. As they check labels for things they own or use, at school or home, they can fill the name of each product in its country of origin.

Korea, Hong Kong, and Taiwan will fill up rapidly, but there will be only a few products from Latin America. Your students will probably find these: Brazilian clogs (girls' shoes), coffee from Brazil or Colombia, bananas from Central America, petroleum from Mexico or Venezuela, and perhaps sugar or cocoa.

When the map makes this lopsidedness clear, discuss the differences in import/export lists for developed versus less developed countries (LDC's). Since LDC's export mainly raw materials to the more developed industrial countries, Brazil's clogs indicate a more advanced stage of development, shared with Mexico and Venezuela.

Important products exported by Latin American countries include the following:

| MINERAL | AGRICULTURAL | FOREST | MANUFACTURED GOODS |
|---|---|---|---|
| aluminum | bananas | brazilwood | automobiles (Brazil) |
| beryllium | citrus fruits | cedar | chemicals (Bolivia & Colombia) |
| copper | cocoa | mahogany | clothing (Mexico) |
| emeralds | coffee | parana pine | machinery (Mexico & Venezuela) |
| gold | cotton | quebracho (source of tannin used in making leather) | textiles (Colombia) |
| industrial diamonds | groundnuts | rosewood | |
| iron | maize | wax, baskets, ropes, and other palm products | |
| lead | meat | | |
| lithium | palm oil | | |
| manganese | rice | | |
| nickel | sugar | | |
| niobium | tobacco | | |
| nitrates | wheat | | |
| petroleum | wine | | |
| zinc | wool | | |

Based on charts in The Times Atlas of the World (Boston: Houghton Mifflin, 1967), pp. xxii, xxiii, xxvi, and xxvii.

You may want to have students research the function of products that are unfamiliar to them.

2) Communication. The international flow of goods is a tangible indicator of interdependence; the international communications network is another important link between the local community and the world, but it is easier to overlook.

Discuss and list on the board all the communication tools in a typical American home: telephone, radio, television, video recorder, computer, stereo, tape recorder, newspapers, magazines, books, intercom. Contrast this abundance with conditions of 100 years ago and with rural areas of LDC's: what are some of the results of this easy access to national and international communications?

Next look for the bias in the news we receive. For a limited period of time, list all the countries mentioned in nightly news programs on television, daily newspapers, and weekly news magazines covering the same period. Analyze the type of news covered: do the stories deal with conflict, natural disaster, famous people, economics, or human interest? What (if anything) do they tell you about a typical day in the life of an average person in that country? Transfer this information to the outline map.

Another possibility for discussion is the more pragmatic question of how people in one culture communicate to people in another. Students already know several international languages, whether or not they are aware of the fact. The most powerful international language is art. Music, dance, pantomime, photography, sculpture, and painting are understood around the globe, and this is true of the visual component of films and television as well.

Other international symbol systems are signs (both traffic signs and more personal messages, such as "no smoking"), mathematical equations, musical notation, map symbols, the metric system, chemical equations, flags (including the semaphore system), and meteorological symbols. After a study of Spanish, students would know two of the three world languages. Examples of these international languages make an interesting display for the classroom.

3) Networks. Other tangible ties with the global community involve individual or institutional activities which cross national borders.

As a class or in small groups, decide what you want to know about Latin America and develop questionnaires. Then assign students different areas of the community to canvass, and have them report back to the class results of their survey. What follows is a list of places to start:

(1) Families, friends, neighbors: Do they correspond with relatives or friends in other countries? Have they made trips abroad? Has anyone from another country visited them?

(2) Are there foreign students or other residents from abroad in the community? Do high school language classes correspond with students in other countries or travel to Mexico?

(3) Travel bureaus and airlines: Can they estimate trends in overseas travel? What route does it travel?

(4) Post office: Can they estimate the amount of mail going overseas? What route does it travel?

(5) Churches: Are they engaged in missionary programs or other overseas work? Have any of their personnel worked abroad?

(6) Voluntary and service organizations, such as Lions Club and Rotary: Do they have overseas programs?

(7) Sports: Is there any competition with foreign teams?

(8) Arts: Are foreign artists represented in art galleries or elsewhere in town? Is there access to foreign films, dance, or music?

If your town is small, you could extend numbers 7 and 8 to include television coverage of sports and the arts.

(9) Banks: Do they exchange currency?

(10) Industry and Business: Foreign imports and exports; foreign travel; check the yellow pages for advertisements of imported goods.

(11) Politics: Are elected representatives concerned with legislation on foreign issues?

(12) Libraries: Do they receive publications, especially newspapers from abroad?

Any of the community members interviewed may be willing to come and talk to your class about their experiences in L.A. Be sure to have them bring along anything tangible they acquired, including slides or photos. An exchange student is an especially exciting visitor, since the class can ask him or her about all the little things they wouldn't have included in the questionnaire.

Discussion and class display of information gathered should focus on the concept of a global community, with a communication network and institutional ties which constantly cross and recross country borders. This would be a good time to discuss the concept of international citizenship, as embodied in such organizations as the United Nations and Red Cross. Ties of interdependence are binding us closer together, and recognizing these ties on a personal level can make students more aware of their part in the world community.

4) MNC's. Finally, you may want to include a study of multinational corporations, since they are now more powerful than some governments. What follows is a list of the 25 largest organizations in the world and their yearly income (1976):

| | | |
|---|---|---|
| 1. | United States Government | 187.8* |
| 2. | U.S.S.R. Government | 149.0 |
| 3. | West German Government | 54.6 |
| 4. | British Government | 35.0 |
| 5. | Chinese Government | 28.3 |
| 6. | French Government | 25.1 |
| 7. | General Motors Corporation | 24.3 |
| 8. | Japanese Government | 19.8 |
| 9. | American Telephone & Telegraph | 15.7 |
| 10. | Italian Government | 15.5 |
| 11. | California State Government | 15.4 |
| 12. | Standard Oil Company | 14.9 |
| 13. | Ford Motor Company | 14.8 |
| 14. | Polish Government | 14.5 |
| 15. | New York State Government | 14.4 |
| 16. | Canadian Government | 11.9 |
| 17. | Royal Dutch/Shell Oil Company | 9.7 |
| 18. | Sears Roebuck and Company | 8.9 |
| 19. | General Electric Company | 8.4 |
| 20. | IBM Corporation | 7.2 |
| 21. | Chrysler Corporation | 7.1 |
| 22. | Swedish Government | 6.9 |
| 23. | Mobil Oil Company | 6.6 |
| 24. | New York City Government | 6.4 |
| 25. | Unilever Corporation | 6.0 |

*billions of dollars

Mix up a list of 10 of these organizations and have your students try to place them in their proper order. Discuss how foreign governments might react to MNC's within their borders. Have the class label the organizations on your outline map and analyze their locations: Where are they concentrated? Where are they absent?

MNC headquarters are not always located where you would expect them to be. Have your students try matching these companies to their headquarters:

| | | |
|---|---|---|
| 1. | Bayer (aspirin) | Germany |
| 2. | BIC (pens) | France |
| 3. | Datsun (cars) | Japan |
| 4. | General Motors (cars) | U.S. |
| 5. | Keebler (cookies) | England |
| 6. | Libby (canned vegetables) | Switzerland |
| 7. | Lipton (soup) | England |
| 8. | Nestle (chocolate) | Switzerland |
| 9. | Pepsodent (toothpaste) | Netherlands |
| 10. | Peugeot (cars) | France |
| 11. | Shell (oil) | Netherlands |
| 12. | Sony (T.V.) | Japan |
| 13. | Volkswagen (cars) | Germany |
| 14. | Zenith (T.V.) | U.S. |

Discuss possible differences in motivation between a country's government and a MNC residing in that country, or a MNC located in a different part of the world and its "home" government.

From the data on MNC's and products, have students write "A Day in the Life of Joe/Jane America," using as many international products or ties as possible. Illustrate the stories and either share or display them.

SOURCES: David King and Charlotte Anderson, "The United States in the Global Community," The United States, pp. 142-176, from the textbook series Windows on Our World (Boston: Houghton-Mifflin Co., 1976), Lee Anderson, General editor.

William Nesbit and Andrea Karls, "One City's Links with the World: A Case Study of Columbus, Ohio," Intercom (June, 1975).

Kenneth Switzer and Charlotte Redden, "Communication and Interdependence," Cultural Diversity: Latin America (Denver: Center for Teaching International Relations, 1977), pp. 58-59, 67, 71-73.

VOCABULARY: Import, export, LDC = Less Developed Country, MNC = Multinational Corporation.

RESOURCES: The Wisconsin State Historical Society (816 State Street, Madison, WI 53706) publishes an issue of Badger History titled Hispanics in Wisconsin (January 1980, Vol. XXXIII, No. 3) which can be purchased in bulk for 75 cents per copy. This issue includes articles titled "Puerto Ricans Come to Milwaukee," "Mexicans in Wisconsin," "La Guardia, A Hispanic Newspaper," and "Bilingual/Bicultural Classrooms," among others.

CATEGORY: INTRODUCTION

CONCEPTS: ECONOMICS, poverty, U.S./Latin American relations

ACTIVITY: SIMULATING THE DISTRIBUTION OF THE WORLD'S RESOURCES. This kind of simulation activity can be used any time during the year as it is not country specific. It is helpful to begin the Latin American unit with it since it raises questions that students may attempt to answer throughout their study of Latin America.

OBJECTIVES: The student will be able to participate in a simulation of world resource distribution and discuss the outcome in terms of U.S./Latin American relations.

MATERIALS: 150 jelly beans
Note cards

PROCEDURE: Some prior preparation is necessary. First prepare as many notecards as you have students, assigning them to different world areas. An exact simulation of the current world population would require 40 students, but exactness may not be possible and is not necessary. Here are the number of assignment cards per area to make for 40 and 25 students.

| | POPULATION | |
|---|---|---|
| | (1 = 1,000,000,000) | (1 = 160,000,000) |
| ASIA | 24 | 15 |
| AFRICA + MIDEAST | 3 | 2 |
| SOVIET COUNTRIES | 3 | 2 |
| SOUTH AMERICA | 3 | 2 |
| EUROPE | 3 | 3 |
| NORTH AMERICA | 2 | 1 |
| TOTAL | 40 students | 25 students |

You may also want to divide the classroom up into areas corresponding roughly to the major world land areas: Asia = 22%; Africa and Mideast = 24%; Soviet Countries = 18%; South America = 16%; Europe = 4%; North America = 16%. Use masking tape or chalk to mark off the areas.

Also divide up your jelly beans into piles representing the GNP of the land areas.

## GROSS NATIONAL PRODUCT
(1 = $25,000,000,000 )

| | |
|---|---|
| ASIA | 20 |
| AFRICA AND MIDEAST | 4 |
| SOVIET COUNTRIES | 20 |
| SOUTH AMERICA | 6 |
| EUROPE | 56 |
| NORTH AMERICA | 44 |
| TOTAL | 150 jelly beans |

Now you are ready to begin the simulation. You may begin as soon as students walk into the classroom by handing out cards as they enter. Be sure you hand them out arbitrarily. You may, however, wish to start by listing the "continents" on the board, discussing the land area and population, and having students choose where they would rather live.

Once all students have their assignment cards, they should all go to their designated areas. The first thing that will become apparent is the crowding of some areas as opposed to others. You may want to add some comfort factors to "developed areas" such as North America, the Soviet Union and Europe: tables, chairs, etc. Students must now remain in their designated areas.

Now it is time for the dramatic unveiling of the world's resources . . . piles of jelly beans. Be sure to stress that the candy represents all the resources, not just food. Give the piles of jelly beans to each group and let each group have a crack at distributing them among the groups' members. Some bad feelings may begin to arise as students notice that while there may not be enough jelly beans for the whole group, or maybe just one or two, next-door the Europeans and North Americans have plenty.

The class can now discuss the following types of questions:

1. How do the students in the "underdeveloped" areas feel? Are they resentful? Do they think the situation is "fair"? What would they like to do to change it? Would they like to cross over into a different area (migrate)?

2. How do those from the more "developed" areas feel? Guilty? Threatened? Do they think this is a "fair" game; are the small piles for other students just their tough luck? Would they like to give the candy away so that everyone in the class gets the same amount? (Calculate how many this would be.) Would they like people in the other groups to "migrate" to their areas and share the candy and space?

3. If we think of Latin America and North America, how might the people of these two areas feel about each other? The jelly beans are limited (only 150). Are resources limited in the same way? How could the people of the Americas improve their feelings caused by unequal distribution? Are any bad feelings really directed against the other students (North American people, Latin American people) or against the rules of the game or the teacher who set it up that way?

VOCABULARY: gross national product, "developed," "underdeveloped," resources.

RELATED ACTIVITIES: Another, even more vivid, way of simulating unequal distribution is through a meal itself. This involves assigning students a color card and having all proceed to a room where they will have lunch. Students go to the tables corresponding to their countries and are served according to the world area they represent. For example:

Asia: 1/2 burger bun and glass of water
Latin America: 1/2 burger bun, 1/2 apple, glass of water
North America: complete hamburger, chips, fruit, milk, ice cream, etc.

This simulation is normally used for adults with servings varying from a bowl of white rice to a 4-5 course meal. With students you must use good sense, allowing them a complete meal once the lesson has been brought home. With very young students you run the risk of upsetting some quite a bit so be sure your students are mature enough to handle even a temporary feeling of hunger.

One alternative would be to only act out the meal with cards representing different types of meals, with each group discussing what they were able to "eat."

RESOURCES: Les Stanwood, "The World in 37.4 Candy Bars," Media and Methods (Sept. 1979) pp. 44-45. Isaac Asimov, Earth our Crowded Spaceship, New York: John Day, 1974. UNICEF (331 East 38th St., N.Y., N.Y. 10016) has a set of 20 color slides on Nutrition / World Hunger (#5726) for $3.00; information and poster are free.

CATEGORY: INTRODUCTION

CONCEPTS: LANGUAGE

ACTIVITY: MAPPING THE LANGUAGES OF LATIN AMERICA. Central and South America offer a more diverse series of cultures and nations than we often realize. Learning of the many languages spoken can provide an idea of this diversity. This exercise mentions some of the many languages that are found in different areas and allows students to locate the areas on a map.

OBJECTIVES: Students will be able to name a series of languages of Latin America and place their area of use on a map. They will also begin to visualize Latin America as a complex cultural area instead of a homogeneous entity.

MATERIALS: Large wall map of Latin America
Reproductions of small map for each student
Pencils

PROCEDURE: First ask students to name the languages they know of in Latin America. They may only be able to think of Spanish. Hand out maps and then provide the information below on languages. Point out each language area on the large map and have them write in the languages on their own maps. Some of the languages in Latin America, (other than Spanish) are:

1. Portuguese--spoken by almost all the population of Brazil (100 million people).
2. English--the language of Guyana, Trinidad, Grenada, Jamaica and other nearby islands, as well as the Eastern coast of Nicaragua.
3. French--the language of Haiti.
4. German--the common language in agricultural settlements founded by Germans in Southern Chile, Southeastern Brazil, and by about 500,000 people in Argentina.
5. Italian--the mother tongue of almost one million descendants of Italians in Buenos Aires, Argentina.
6. Yiddish--about 200,000 people in Buenos Aires speak Yiddish.
7. Japanese--many Japanese farming communities in Brazil still maintain their own language.
8. Quechua--a major Indian language in Bolivia, Peru and Ecuador with about 7 million speakers.
9. Aymara--also spoken by several million in highland Bolivia and Peru.
10. Tupi--one of the most widespread Indian languages in the Amazon Basin.

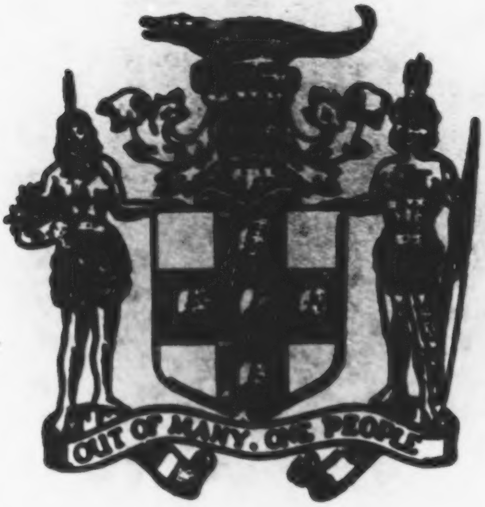
11. Araucanian--Indian language in Chile spoken by about 200,000 in the area between Concepción and Valdivia.

12. Quiché, Cakchiquel, Mam, and Kekchi--four languages from the Mayan family of languages spoken in Guatemala.

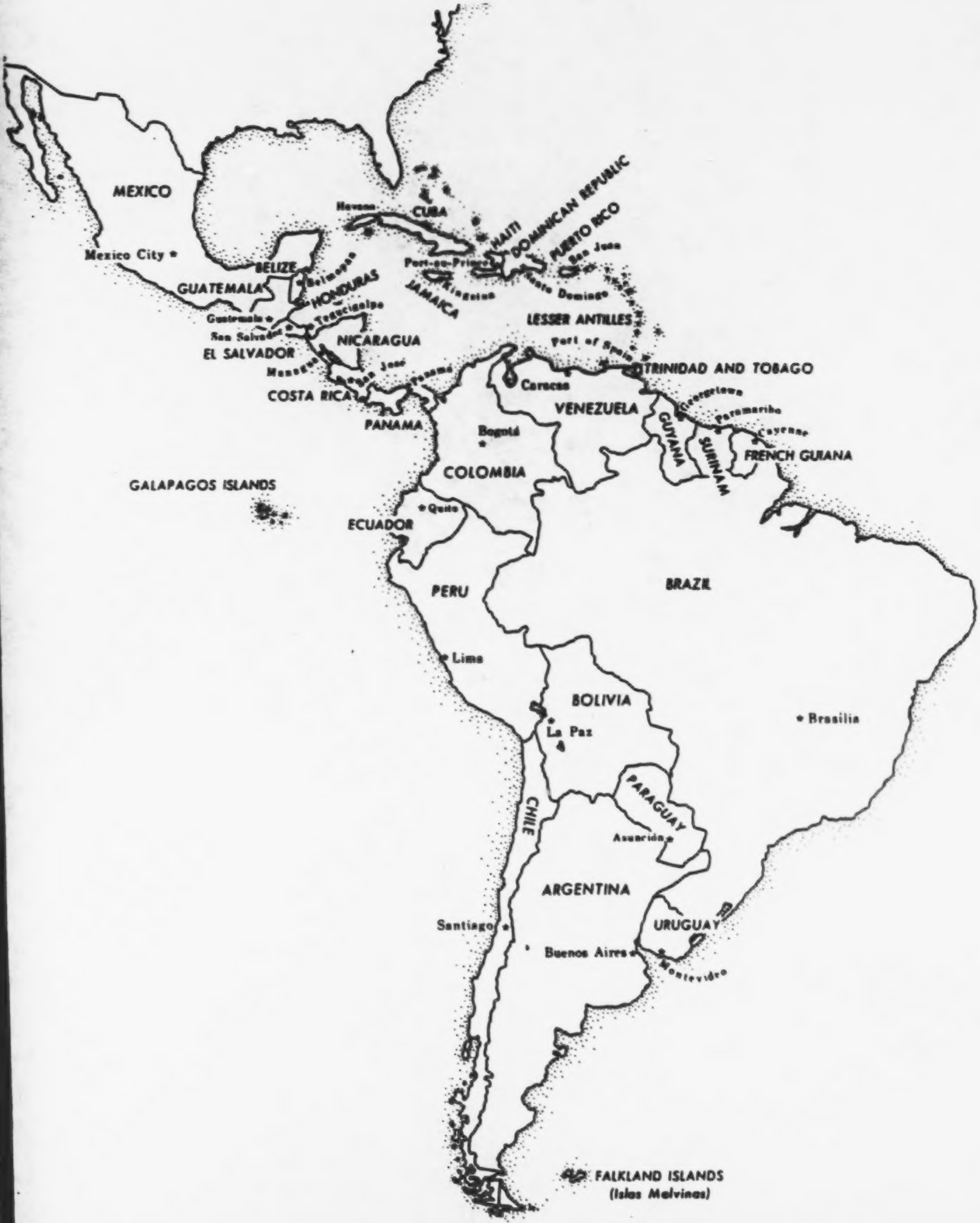
13. Nahuatl--language of the Aztecs, still spoken by about 800,000 people in the area north, east and south of Mexico City.

14. Maya or Yucatec--spoken on the Yucatan Peninsula of Mexico.

15. Guarani--an official language of Paraguay (along with Spanish). Most of the population is bilingual.


OUT OF MANY, ONE PEOPLE

Official seal of Jamaica


MEXICO
Mexico City
BELIZE
Belmopan
GUATEMALA
Guatemala
HONDURAS
Tegucigalpa
San Salvador
EL SALVADOR
NICARAGUA
Managua
San José
COSTA RICA
Panamá
PANAMA
Havana
CUBA
HAITI
DOMINICAN REPUBLIC
PUERTO RICO
San Juan
Port-au-Prince
Kingston
JAMAICA
Santo Domingo
LESSER ANTILLES
Port of Spain
TRINIDAD AND TOBAGO
Caracas
VENEZUELA
Georgetown
Paramaribo
Cayenne
GUYANA
SURINAM
FRENCH GUIANA
Bogotá
COLOMBIA
GALAPAGOS ISLANDS
Quito
ECUADOR
PERU
Lima
BRAZIL
BOLIVIA
La Paz
Brasilia
PARAGUAY
Asunción
CHILE
ARGENTINA
Santiago
Buenos Aires
URUGUAY
Montevideo
FALKLAND ISLANDS
(Islas Malvinas)

**CATEGORY:** Introduction

**CONCEPTS:** INTERDEPENDENCE, U.S./Latin American Relations

**ACTIVITY:** Using ads to study U.S. influence in Latin America. The first-time visitor to Latin America is often surprised at how U.S. products and life-style models permeate these nations, particularly in the large cities. By seeing and discussing typical advertising from a Latin American newspaper and then comparing television, newspaper or magazine ads from the U.S., students will discover these influences and make cross-national comparisons.

**OBJECTIVES:** The student will be able to describe some U.S. influences in Latin America after directly experiencing real advertising from several newspapers. S/he will be able to compare this with Latin American influence on our own market and consumption.

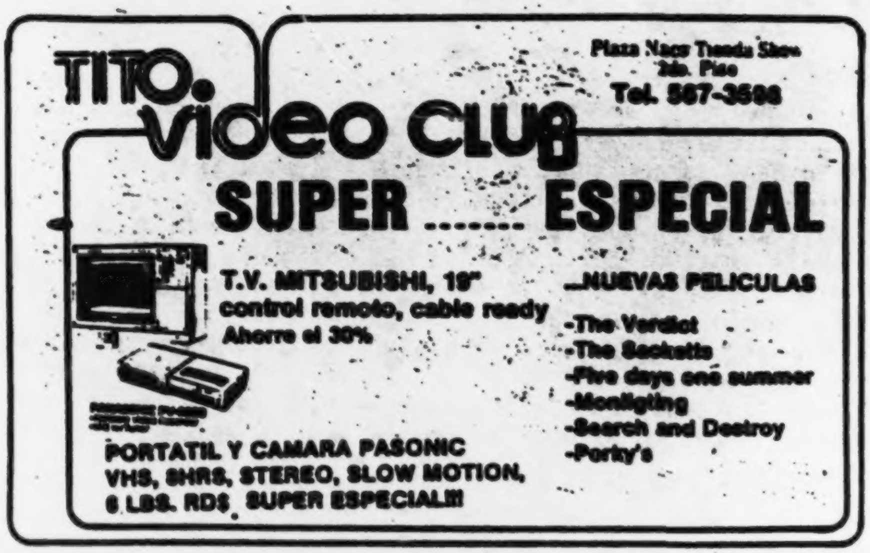
**PROCEDURE:** Photocopy and distribute or use an overhead projector to show the samples of advertising which follow. Have the students point out what in each ad shows U.S. influence and what type of influence it is (technical, products, linguistic, cultural, etc.). Finally, ask them to generalize on the level of influence and also to consider whether their image of Latin America has changed after seeing the ads. As homework, ask the students to check ads on television, magazines and newspapers for Latin American influences in the U.S. Have them list and/or bring samples to class. The students will then be able to compare cross-nationally in terms of amount of influence and type (most U.S. advertising that deals with Latin America tends towards picturesque or exotic images as opposed to practical, technical images).

From Listín Diario
Santo Domingo, Dominican Republic
August 14, 1983

I-18

**Paulette**
**Tienda SHOW**
2do. nivel • Plaza Naco
Tel.: [illegible]
Con su línea exclusiva: LEVI'S
Para la juventud
Polos • Jeans • Pantalones de Corduroy
T-Shirts - "Baggies" SUNDEK Cera.

PAULETTE. Display store. 2nd floor, Naco Plaza. With its exclusive line of Levi's womenswear. Junior department: Polo shirts, jeans, corduroy slacks, T-shirts, SUNDEK "Baggies."



**TITO. video CLUB**
Plaza Naco Tienda Show
2do. Piso
Tel. 567-3598

**SUPER ........ ESPECIAL**

T.V. MITSUBISHI, 19"
control remoto, cable ready
Ahorre el 30%

PORTATIL Y CAMARA PASONIC
VHS, 8HRS, STEREO, SLOW MOTION,
6 LBS. RD$ SUPER ESPECIAL!!!

...NUEVAS PELICULAS
-The Verdict
-The Sacketts
-Five days one summer
-Monligting
-Search and Destroy
-Porky's

TITO VIDEO CLUB. SUPER....SPECIAL. Naco Plaza, display store, 2nd floor. MITSUBISHI T.V.,19", remote control, cable ready. Save 30%....New films: The Verdict, The Sacketts, etc.

Salón **Alta Peluquería**
**Unisex**
**la ronde**
Abierto los domingos de 9:00 a 3:00, Gustavo Mejía Ricart No. 98, entre Lincoln y Lope de Vega, Tel. 565-3975.

Hair stylists salon LA RONDE. Unisex. Open Sundays from 9:00 to 3:00. 98 Gustavo Mejía, between Lincoln and Lope de Vega.

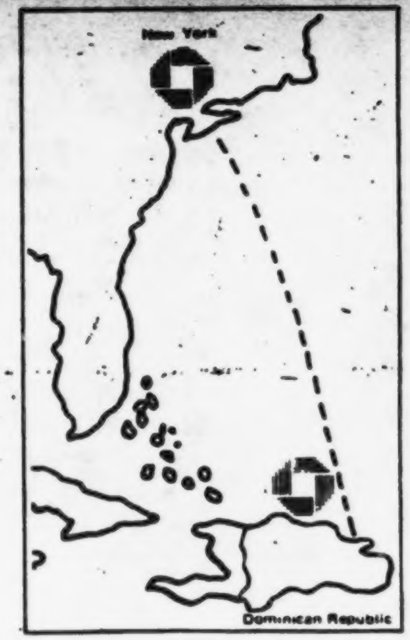
# MAS PESOS DOMINICANOS POR DOLAR

Al enviar dólares a través de money orders del Chase, usted recibe las ventajas de la tasa de cambio del mercado libre de divisas cotizada por las sucursales del Chase en República Dominicana. Esto significa más pesos por sus dólares.

Usted puede obtener los money orders en cualquiera de las más de 200 sucursales del Chase, a través del Estado de Nueva York, y sus familiares y amigos pueden cobrarlos en cualquiera de las 7 sucursales del Chase en Santo Domingo y Santiago.

Están disponibles en cualquier denominación hasta US$1,000.00 y cantidades mayores pueden ser transferidas electrónicamente.

Venga a la sucursal más cercana del Chase para más información.



Línea Directa
Santo Domingo
- Oficina Principal
  Ave. John F. Kennedy
  Esq. Tiradentes.
- Isabel La Católica
- Ave. Duarte 49
- Ave. Duarte 418
- Abraham Lincoln 106
- Prolong. Ave. Bolivar 425

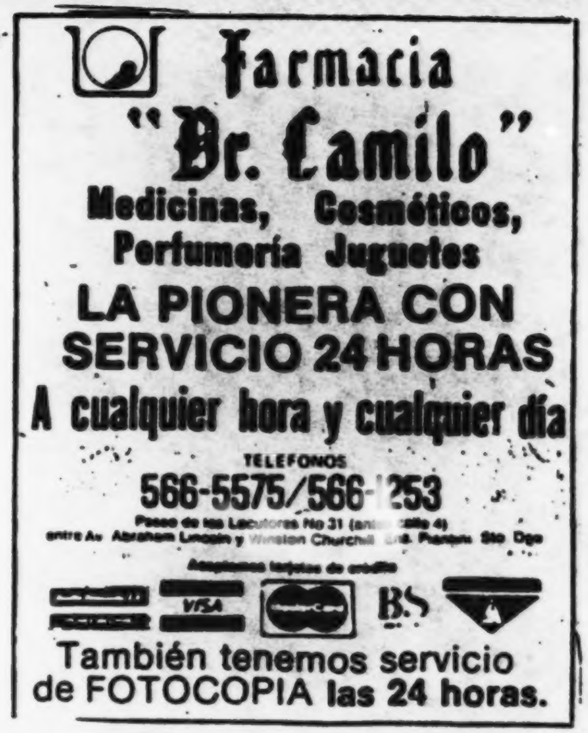
Santiago
- El Sol 75

**THE CHASE IS ON**™

© 1983 The Chase Manhattan Bank, N.A. Member F.D.I.C.

MORE DOMINICAN PESOS PER DOLLAR. By sending dollars with Chase Money Orders you will receive the advantage of the free market exchange rate established by Chase offices in the Dominican Republic. This means more pesos for your dollar. You can obtain the money orders at any of the more than 200 branches of Chase in New York state, and your family and friends can cash them at any of the 7 branches of Chase in Santo Domingo and Santiago. They are available in denominations of up to $1,000 U.S. and higher amounts can be electronically transferred. Come to the closest Chase branch for more information.

BEST COPY AVAILABLE



Farmacia

"Dr. Camilo"

Medicinas, Cosméticos,
Perfumería Juguetes

LA PIONERA CON
SERVICIO 24 HORAS

A cualquier hora y cualquier día

TELEFONOS
566-5575/566-1253

Paseo de los Locutores No 31 (an[illegible] calle 4)
entre Av. Abraham Lincoln y Winston Churchill [illegible] Sto. Dgo.

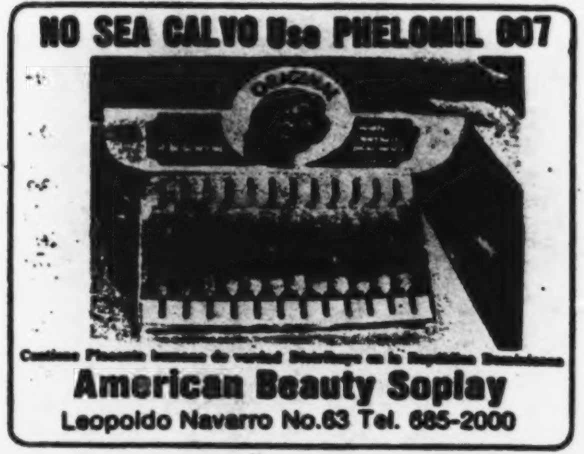
Aceptamos tarjetas de crédito

VISA

BS

También tenemos servicio
de FOTOCOPIA las 24 horas.

"DR. CAMILO" PHARMACY. Prescriptions, cosmetics, perfumes, toys. A pioneer in 24-hour service. Any time, any day. Telephones: 566-5575/566-1253. 31 Locutores Boulevard, between Abraham Lincoln Avenue and Winston Churchill. We accept credit cards. We also provide 24-hour photocopy service.



NO SEA CALVO Use PHELOMIL 007

Contiene Placenta humana de verdad Distribuye en la República Dominicana

American Beauty Soplay

Leopoldo Navarro No.63 Tel. 685-2000

DON'T BE BALD. Use PHELOMIL 007. Distributed in the Dominican Republic by AMERICAN BEAUTY SOPLAY ("supply"). 63 Leopoldo Navarro Street.

From the Excelsior
Mexico City
October 28, 1983

**CURSOS DE PROGRAMACION EN LENGUAJE BASIC Y PASCAL**

LLAMAR A LOS TELS. 364-44-08,
364-72-31, 574-01-08

procesamiento interactivo s.a. de c.v.

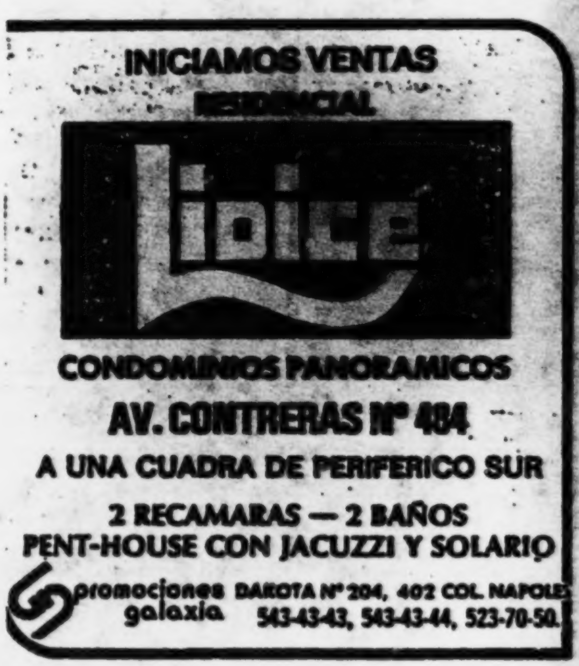
Hamburgo N° 254, Col. Juárez,
06600 México, D. F.

DISTRIBUIDOR AUTORIZADO

apple computer inc.

Courses in Computer Programming. BASIC and PASCAL. Call the authorized distributor in Mexico for Apple Computer Inc.

Now for saTe LIDICE Homes. Condominiums with a panoramic view. 2 bedrooms, 2 baths. Penthouse with a Jacuzzi and solarium.



**INICIAMOS VENTAS**

RESIDENCIAL

**Lidice**

**CONDOMINIOS PANORAMICOS**

**AV. CONTRERAS N° 484**

A UNA CUADRA DE PERIFERICO SUR

2 RECAMARAS — 2 BAÑOS
PENT-HOUSE CON JACUZZI Y SOLARIO

promociones galaxia DAKOTA N° 204, 402 COL. NAPOLES
543-43-43, 543-43-44, 523-70-50.

EMPRESA IMPORTANTE SOLICITA PARA SU DIRECCION GENERAL:
(ubicada en la Col. Ex Hacienda de Coapa)

**SECRETARIA EJECUTIVA BILINGüE**

Inglés/Español

**REQUISITOS:**

**EDAD:** 27 a 35 años

**ESTUDIOS:** Carrera comercial de secretaria ejecutiva bilingüe

**EXPERIENCIA:** 4 años a nivel dirección

**OBSERVACIONES:** Excelente presentación, sin problemas de horario

**SE OFRECE:** Prestaciones arriba de la ley, semana inglesa, servicio de comedor, sueldo atractivo

Interesadas, favor de concertar cita al 584-25-38. At'n. Sra. GALLEGOS, de 9:00 a 12:30 Hrs. y de 3:00 a 4:30 p.m., días hábiles.

Leading company seeks: BILINGUAL EXECUTIVE SECRETARY English/Spanish. Requirements: Age 27-35, Diploma as Commercial Bilingual Executive Secretary, 4 years experience in similar position. Must be neat and attractive and be willing to accept a flexible schedule. We offer a good salary, English workweek (5 days), employee cafeteria. Please call for interview.

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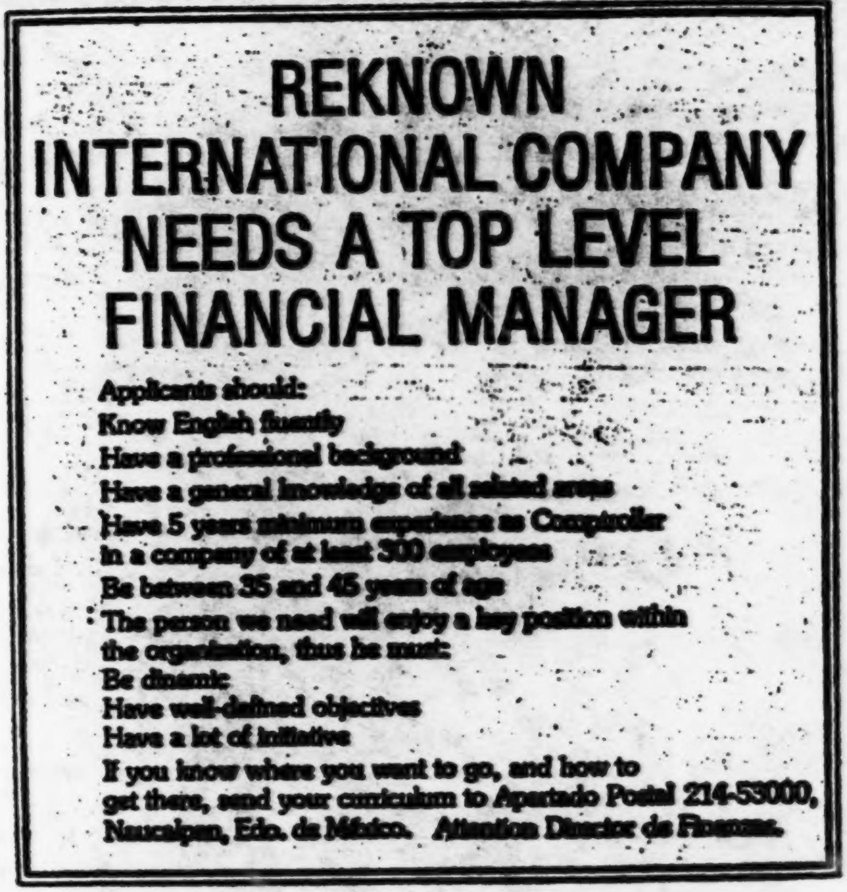
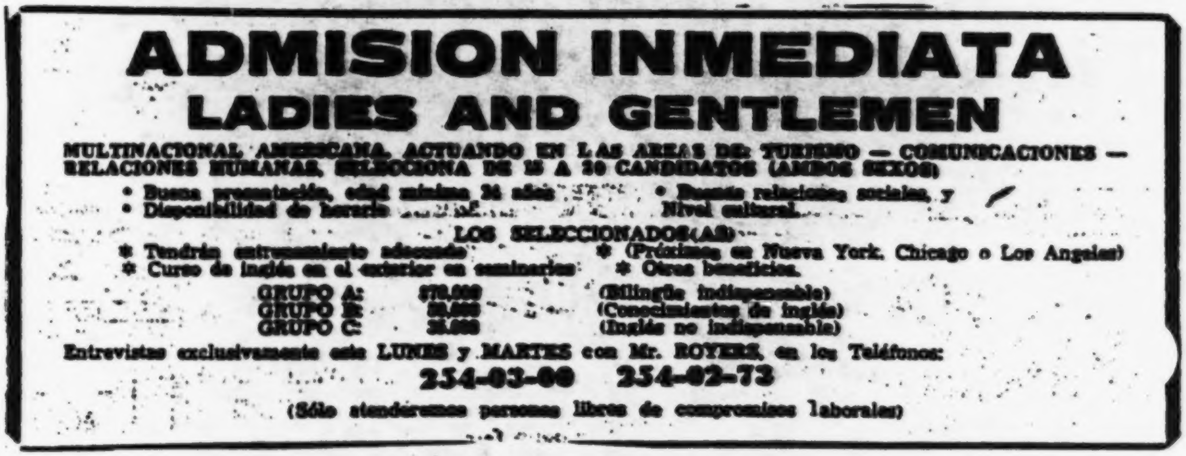


REKNOWN INTERNATIONAL COMPANY NEEDS A TOP LEVEL FINANCIAL MANAGER

Applicants should:
Know English fluently
Have a professional background
Have a general knowledge of all related areas
Have 5 years minimum experience as Comptroller in a company of at least 300 employees
Be between 35 and 45 years of age
The person we need will enjoy a key position within the organization, thus he must:
Be dinamic
Have well-defined objectives
Have a lot of initiative
If you know where you want to go, and how to get there, send your curriculum to Apartado Postal 214-53000, Naucalpan, Edo. de México. Attention Director de Finanzas.

No explanations necessary!



ADMISION INMEDIATA
LADIES AND GENTLEMEN

MULTINACIONAL AMERICANA, ACTUANDO EN LAS AREAS DE: TURISMO — COMUNICACIONES — RELACIONES HUMANAS, SELECCIONA DE 15 A 20 CANDIDATOS (AMBOS SEXOS)

- Buena presentación, edad mínima 24 años
- Disponibilidad de horario
- Buenas relaciones sociales, y Nivel cultural.

LOS SELECCIONADOS(AS)

* Tendrán entrenamiento adecuado
* Curso de inglés en el exterior en seminarios
* (Próximos en Nueva York, Chicago o Los Angeles)
* Otros beneficios.

GRUPO A: $70,000 (Bilingüe indispensable)
GRUPO B: 50,000 (Conocimientos de inglés)
GRUPO C: 35,000 (Inglés no indispensable)

Entrevistas exclusivamente este LUNES y MARTES con Mr. ROYERS, en los Teléfonos:
254-03-00 254-02-73
(Sólo atenderemos personas libres de compromisos laborales)

Immediate employment LADIES AND GENTLEMEN. North American multinational company, in the field of tourism, communications, human relations, is selecting 15-20 candidates (both sexes). Must be well-groomed, at least 24 years old, have a flexible schedule, be cultured and have good contacts. Those selected will receive adequate training (in New York, Chicago or Los Angeles), attend English seminars, and have other benefits. Group A: 70,000 pesos (absolutely bilingual); Groups B: 50,000 pesos (some knowledge of English); Group C:35,000 pesos (no English necessary). Interviews only this Monday and Tuesday with MR. ROYERS at 254-03-00 or 254-02-73. (We will only consider persons who have no employment commitments.)

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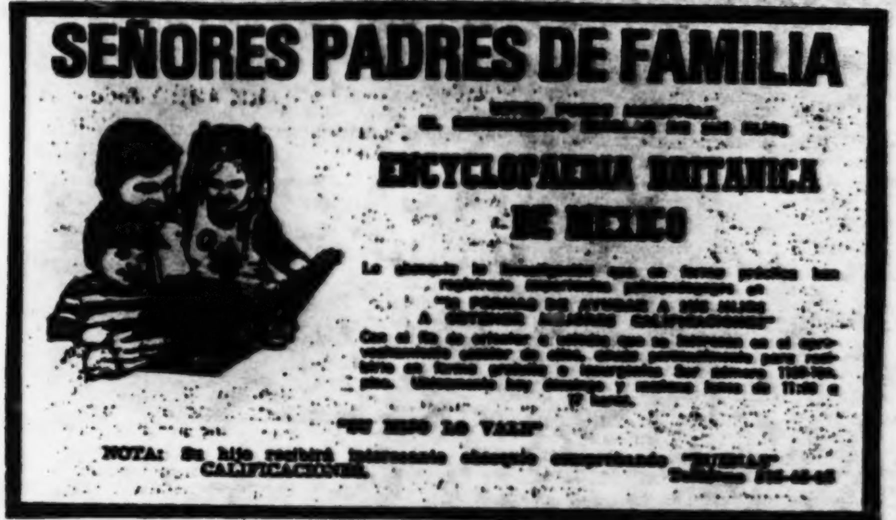
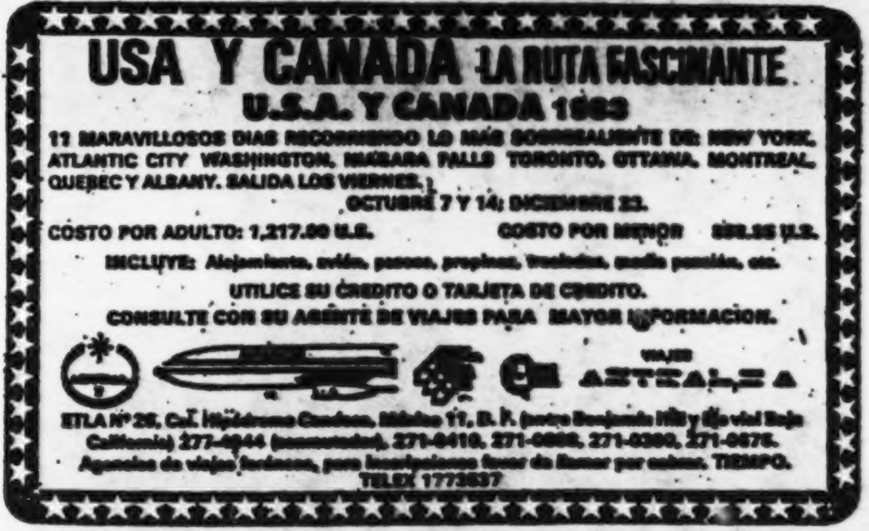


SEÑORES PADRES DE FAMILIA

ENCYCLOPAEDIA BRITANICA DE MEXICO

PARENTS. You can improve your children's grades. ENCYCLOPEDIA BRITANICA OF MEXICO will give you free of charge the results of an important study by leading educational psychologists: "Ten Ways to Help your Children Improve Their Grades." For the purpose of aiding those of you who are really interested in your children's school work, we invite you to pick up your free copy at 1180 South Insurgentes Street, 10th floor. Only today, Sunday, and tomorrow, Monday from 11:00 a.m. to 5:00 p.m. "YOUR CHILD IS WORTH IT." NOTE: Your child will receive an interesting gift if he or she can show proof of "GOOD" grades.



USA Y CANADA LA RUTA FASCINANTE

U.S.A. Y CANADA 1983

11 MARAVILLOSOS DIAS RECORRIENDO LO MAS SOBRESALIENTE DE: NEW YORK, ATLANTIC CITY WASHINGTON, NIAGARA FALLS TORONTO, OTTAWA, MONTREAL, QUEBEC Y ALBANY. SALIDA LOS VIERNES.
OCTUBRE 7 Y 14; DICIEMBRE 23.

COSTO POR ADULTO: 1,217.00 U.S. COSTO POR MENOR 858.85 U.S.

INCLUYE: Alojamiento, avión, paseos, propinas, traslados, media pensión, etc.

UTILICE SU CREDITO O TARJETA DE CREDITO.

CONSULTE CON SU AGENTE DE VIAJES PARA MAYOR INFORMACION.

VIAJES

TELEX 1773837

THE USA AND CANADA: THE FASCINATING ROUTE. 11 wonderful days traveling through the highlights of New York, Atlantic City, Washington, Niagara Falls, Toronto, Ottowa, Montreal, Quebec and Albany. Tours leave on Friday, October 7th and 14th, December 23. Cost per adult: $1,217.00 U.S., cost per child $858.85 U.S. This includes: lodging, plane fare, excursions, tips, ground transport, breakfast and dinner, etc. Use your credit card. Consult your travel agent for further details.

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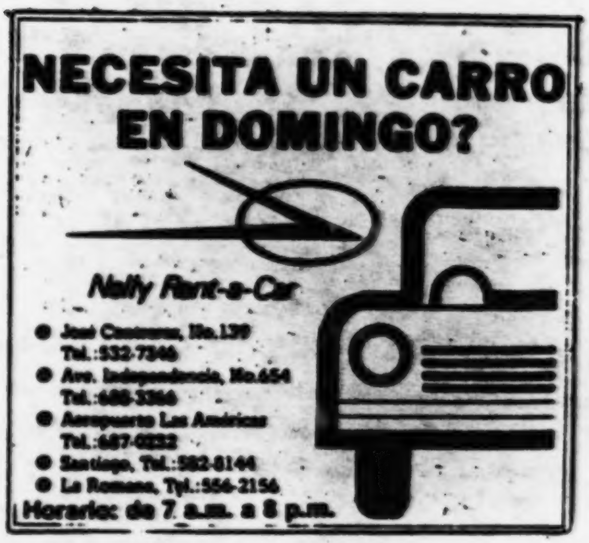

NECESITA UN CARRO EN DOMINGO?

*Nelly Rent-a-Car*

- José Contreras, No.139 Tel.:532-7346
- Ave. Independencia, No.654 Tel.:688-3366
- Aeropuerto Las Américas Tel.:687-0232
- Santiago, Tel.:582-8144
- La Romana, Tel.:556-2156

**Horario: de 7 a.m. a 8 p.m.**

DO YOU NEED A CAR IN SANTO DOMINGO? Nelly Rent-a-Car. (Addresses and phone numbers). Open from 7 a.m. to 8 p.m.

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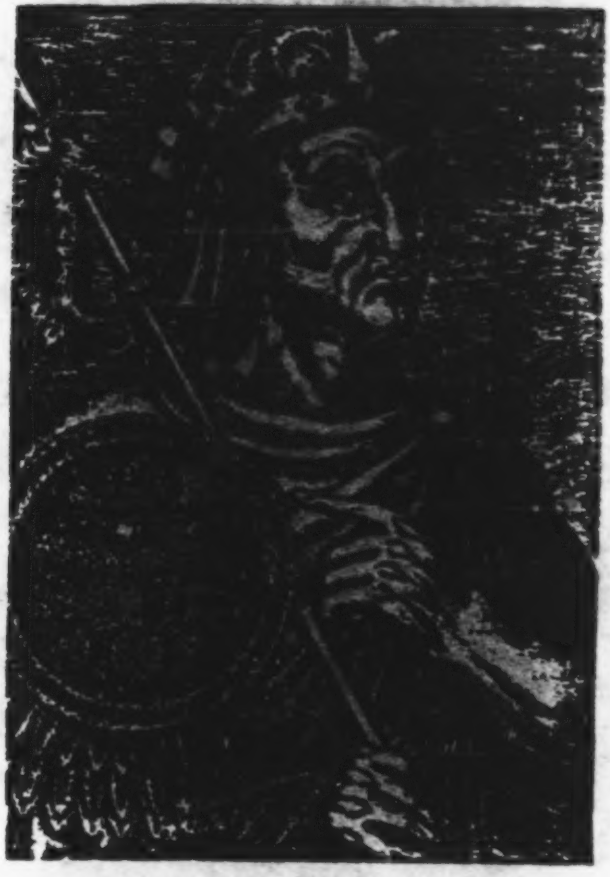
# Mexico

# MEXICO: A Historical Summary

| | |
|---|---|
| 1200 BC | Olmecs developed a sedentary lifestyle based on subsistence agriculture in eastern Mexico until 400 BC. |
| 300 BC | Mayas developed an advanced civilization and by 900 AD it spreads into Central America. |
| 100 BC | Teotihuacanos developed an urban way of life in Central Mexico. |
| 600 AD | Teotihuacan was destroyed about 600 AD. |
| 900 | Toltec civilization develops in northern Mexico. By 1200 their influence spread through Central and Southern Mexico. |
| 1325 | Aztecs established their capital, Tenochtitlán |
| 1519-1521 | Spanish Conquest - Cortés conquered the Aztecs for Spain. |
| 1535 | The Viceroyalty of New Spain was created. |
| 1539 | The first book published in the Americas was printed in Mexico City. |
| 1553 | The University of Mexico, the first university in the New World, opened. |
| 1535-1810 | Period of colonial rule by Spain. |
| 1810 | Father Hidalgo issued the "Grito de Dolores" calling for independence from Spain, equality of the races, and redistribution of land. |
| 1821-23 | Mexico gained independence from Spain and became a republic. |
| 1836 | War with the United States-loss of Texas. |
| 1846-48 | Mexican War - Mexico lost the territory from the Río Grande north to Oregon. |
| 1858-72 | War of Reform under the presidency of Benito Juárez. |
| 1864-67 | French control of Mexico - Maximilian declared emperor of Mexico. |
| 1876-1911 | Dictatorship of Porfirio Díaz. |

| | |
|---|---|
| 1910-1917 | Mexican Revolution. |
| 1920 | Mexico began a program of land reform and redistribution (ejidos). |
| 1939 | World War II began in Europe. Mexico sent troops to side with the United States. |
| 1945 | A treaty was signed between Mexico and the United States which protected the rights of two northern states in Mexico to a certain amount of water from the Colorado River each year. |
| 1966 | Mass student demonstrations. Mexico and the United States began work on the Chamizal project to shift the course of the Rio Grande. |
| 1968 | Olympic games were held in Mexico City. Subway in Mexico City opened. |



MOCTEZUMA II

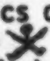
CATEGORY: MEXICO: PRE-COLUMBIAN ERA

CONCEPTS: ART, flora and fauna

ACTIVITY: IDENTIFYING PRE-COLUMBIAN STYLIZED FIGURES. The students are provided with examples of art from various pre-Columbian cultures of Mexico. The examples vary from slightly to highly stylized figures. Students attempt to identify the animal, plant or other object depicted.

OBJECTIVES: The students will be able to enumerate some of the different animals and plants that were important in pre-Columbian cultures of Mexico. They will also learn how these were incorporated into art forms through stylization.

MATERIALS: The examples of stylized figures which follow.

PROCEDURE: Project or reproduce and distribute the examples. Explain that much of pre-Columbian art is based on stylization, i.e., designing or representing an object according to a predominant style rather than according to how it looks in nature. This often involves selecting a few typical characteristics or symbols of the object and stressing them. A stick figure  is a stylized human being. A stick figure with a triangle is a woman. To stylize a cat you might choose the whiskers and tail. How do we usually stylize the sun? Here are the identities of the figures:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| #1 | snake | #9 | frog | #17 | flower | #25 | jaguar |
| #2 | flower | #10 | butterfly | #18 | human figure | #26 | monkey |
| #3 | skunk | #11 | monkey | #19 | crane | #27 | snake |
| #4 | corn | #12 | sun | #20 | snake | #28 | flower |
| #5 | lizard | #13 | spider | #21 | duck | #29 | crocodile |
| #6 | seashell | #14 | hummingbird | #22 | frogs | #30 | crocodile |
| #7 | fish | #15 | barrel cactus | #23 | spider | #31 | crocodile |
| #8 | owl | #16 | jaguar | #24 | human figure | | |

RESOURCES: George Kubler, The Art and Architecture of Ancient America, 2nd Edition, Baltimore: 1975. G.H.S. Bushnell, Ancient Arts of the Americas, New York: Praeger, 1965.

(NOTE: The examples were taken from Jorge Enciso, Design Motifs of Ancient Mexico, New York: Dover Publications, 1953.)

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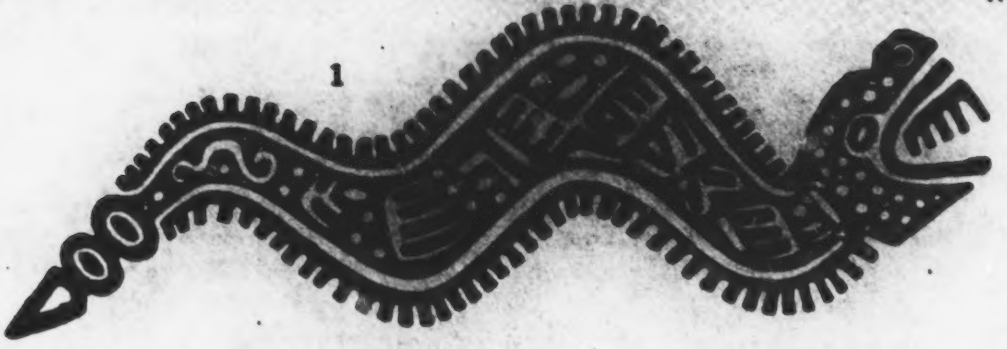

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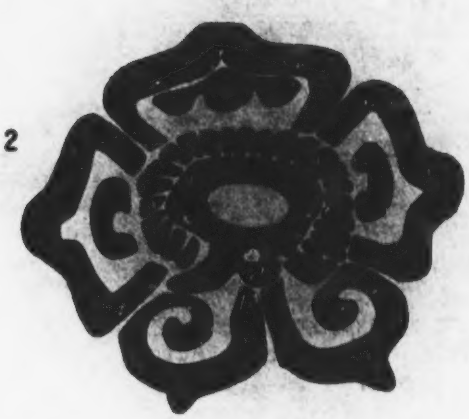

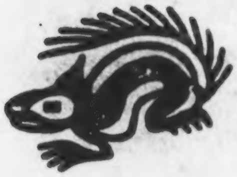
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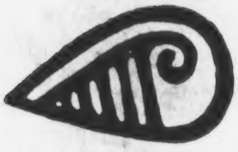
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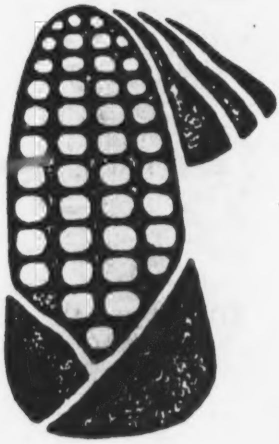
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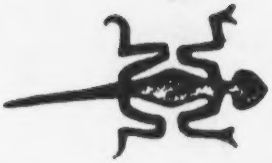
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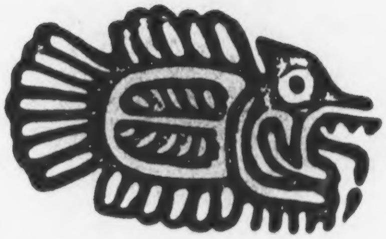
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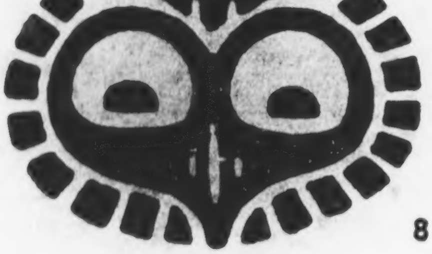
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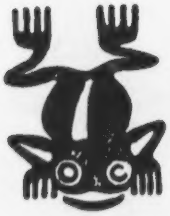
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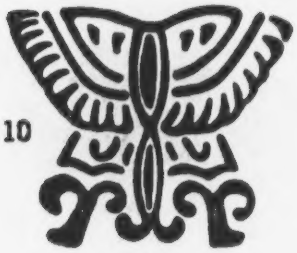

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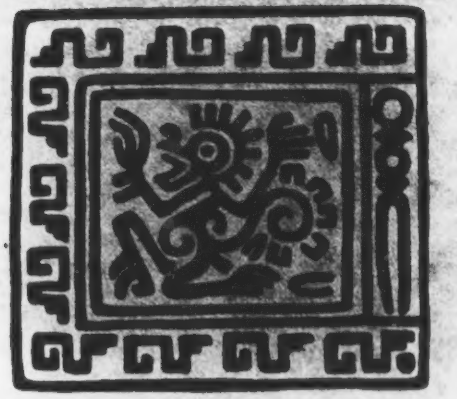

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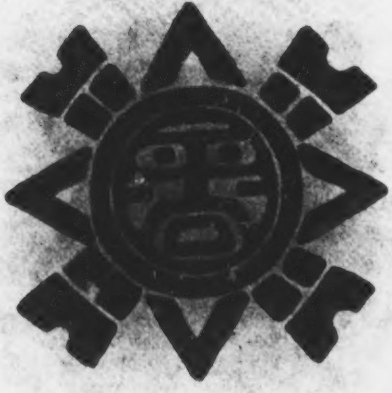

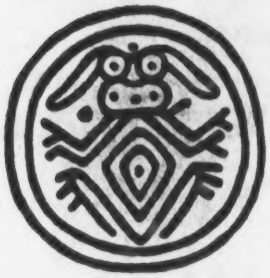

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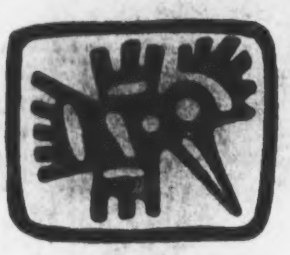

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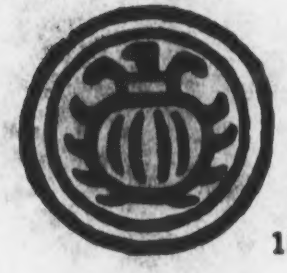

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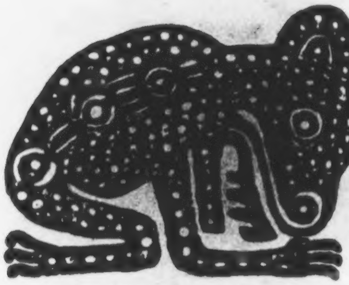

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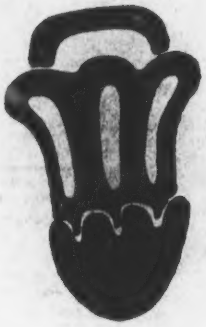

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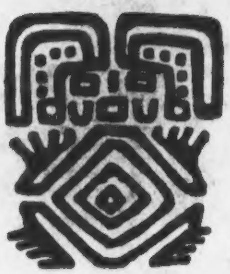

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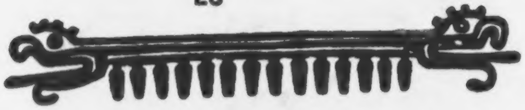

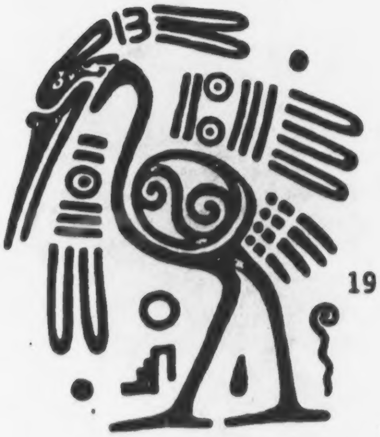

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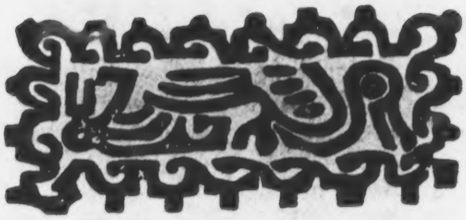

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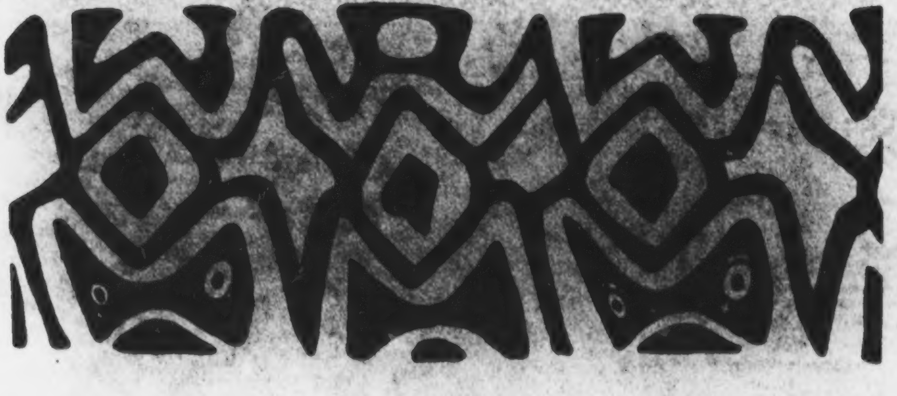

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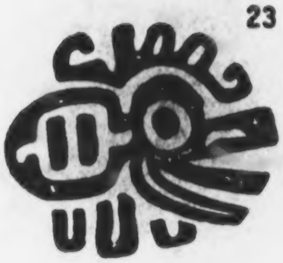

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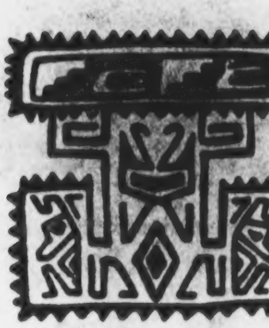

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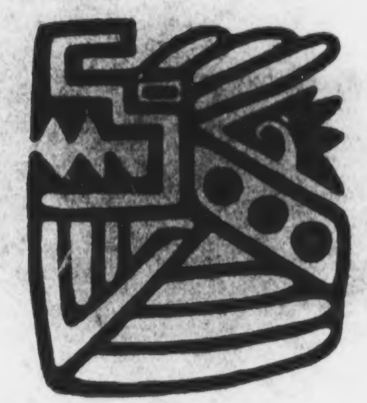

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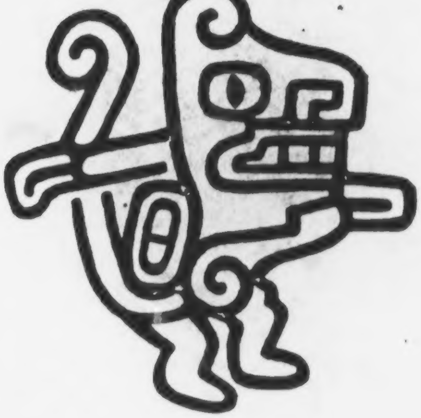

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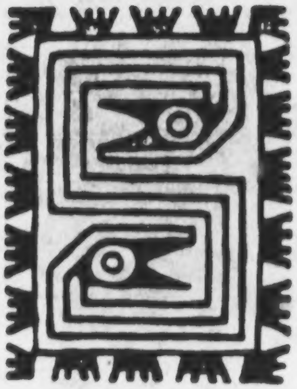

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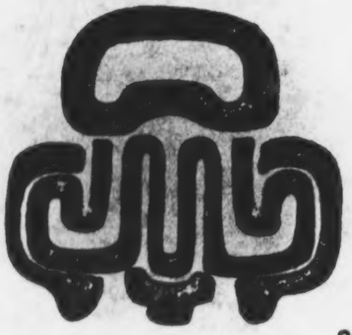

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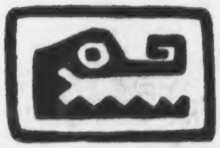

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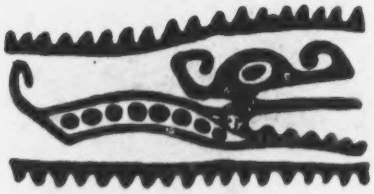

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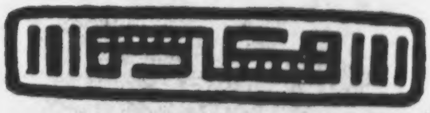

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**CATEGORY:** MEXICO: PRECOLUMBIAN

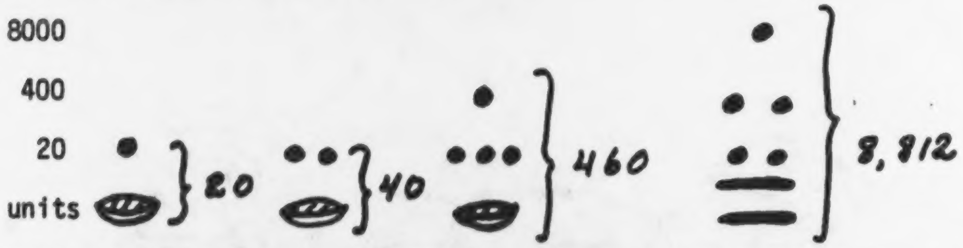
**CONCEPTS:** EDUCATION, race/ethnic make-up

**ACTIVITY:** UNDERSTANDING THE MAYAN NUMBER SYSTEM

**OBJECTIVES:** To illustrate the high cultural level achieved by the Mayans in their pre-Columbian societies by focusing on their system of arithmetic which they perfected in order to study astronomy and calendrics. The Mayans whose great cities of Tikal (Guatemala), Copan (Honduras), Palenque (Mexico) rivaled other ancient cities like Alexandria, Athens and Rome, were more advanced in mathematics than the Greeks who were the greatest mathematicians of Western civilization. The Mayans invented and used the concept of zero (unlike the Greeks) and a place value system. Their number system was vigesimal (base 20) and was written in two ways: with dots and lines and in glyphs (drawing of faces). A secondary objective of this lesson will be to reinforce concepts of zero, place value and the idea that number systems can be based on numbers other than ten.

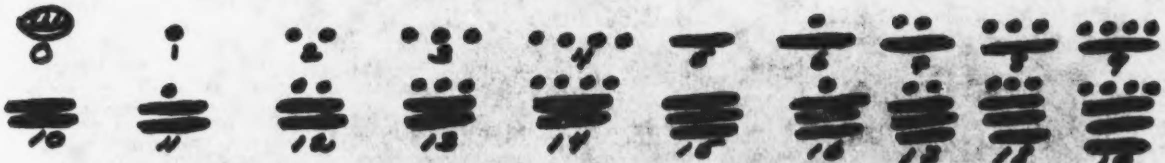
**MATERIALS:** Large paper or chalkboard
Pencil, paper
Pictures, map of Western Hemisphere or Central America

**PROCEDURE:** Draw on a large tagboard or the chalkboard the Mayan numbers of 0 through 19 using the shell, dot and bar as shown below. Explain to the students that they are going to learn about an advanced number system different from our own that was used over a thousand years ago (using maps, photos, etc., to give them an idea of what Mayan society was like). Have the children copy the 0 through 19 numbers and ask if anyone can figure out how to write twenty (suggest that they think of our number system). Also explain that they were read vertically, not horizontally. To go beyond twenty we must think in groups of twenty. Show the following numbers in Mayan notation:



Make a bulletin board with the Mayan numbers on it. Each day put up a Mayan number and a different Arabic number and have the children attempt to translate the two. For the most advanced students you might wish to challenge them with math problems.

HELPFUL HINTS: Here is the count to 19: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19

RESOURCES: Ruth Karen, Song of the Quail, The Wonderous World of the Maya, Four Winds Press, 1972.
Barbara Beck, The First Book of the Ancient Maya, Franklin Watts, 1965.

**CATEGORY:** MEXICO: EXPLORATION

**CONCEPTS:** EXPLORATION

**ACTIVITY:** AN EXPLORER'S JOURNAL. Playing the role of an explorer puts students at center stage in the Age of Exploration, an exciting place to be. This activity gives the teacher an opportunity to assess creativity and language skills. It should be coupled with a textbook study of the explorers' lives, to give the students facts from which to create their dramas.

**OBJECTIVES:** After discussing the characteristics of an explorer, and given a series of directed questions, the student will be able to write a journal from the explorer's point of view.

**PROCEDURE:** Before beginning the journal, students should know enough about conditions in Europe, sailing ships, the Sea of Darkness, and problems such as scurvy and the doldrums, to form a picture of sea voyages during the Age of Exploration; study of individual explorers can be interspersed with journal-writing days.

Divide the class into small groups and have them select the 10 most important qualities an explorer should possess from the following list:

1) self-confidence
2) creativity
3) obedience to authority
4) courage
5) loyalty
6) willingness to work hard
7) kindness
8) modesty
9) honesty
10) common sense
11) independence
12) ability to win the respect of others
13) patience
14) intelligence
15) willingness to share
16) curiosity
17) strength and good health
18) ability to organize
19) good sense of humor
20) stick-to-it-iveness

Tally group votes on the board and discuss why each trait was chosen; Use the discussion to review conditions of a sea voyage during this period of history.

There will be 5 journal entries, and each one is directed by a series of questions. The purpose of these guidelines is to encourage description, both of the environment and of the explorer's attitudes, and to force him/her to confront adverse conditions. If students are given the opportunity to read aloud from their journals, they will write better entries, because they enjoy having an audience and because other students' ideas will spark their own.

1) Setting Sail

Describe your ship.
  What are your quarters like?
  What preparations have been made for this voyage?
  What will you eat?
Describe the crew.
  Who looks like a trouble-maker to you?
Describe yourself.
  What do you fear about this voyage?
  You will be gone a long time--who will you miss most?
  How does it feel to leave home?
  What are your dreams--what do you hope to accomplish?

2) On the High Seas

How does it feel to be out on the sea?
Describe what you see around you in the ocean or in the air.
What jobs are the crew doing right now?
  Are they working together well?
  What are you doing?
Things start to go wrong. Choose one or more of these alternatives and write about it:
  (1) the weather turns against you - either a storm or no wind at all
  (2) supplies start to run low and crew members fight over food
  (3) someone is hurt or falls overboard, or crew members start to get sick
  (4) the crew mutinies
Describe what happens.
  How does the crew react?
  What do you do?
  What does the trouble-maker do?

3) Land Ho!

How does it feel to see land?
Why are you going ashore here?
  Is the landing difficult?
What does the area look like?
  Are there plants or animals that you've never seen before?
  Draw a map of the area.
How does the captain organize the landing party?
You meet Native Americans.
  What do they look like?
  How are they dressed?
  Are they hostile or friendly?
  How does the crew feel about them?
  What happens?

4) Exploring

- The Indians take you inland.
  - How does the scenery change?
  - Are there new plants and animals?
  - Draw a map of your route.
- Do you like being on land?
  - Does the rest of the crew?
- How do you communicate with the Native Indians?
- What do they give you to eat and drink?
- The Indians show you something valuable - the goal of your exploration - but they don't want you to take it away.
  - What do they show you?
  - What do you and the crew do?
  - What happens?

5) Home Again

- Describe the voyage home.
  - Do you encounter any privateers?
- How does your home port look, now that you've been away?
  - Who is the first person you recognize?
  - Has your family changed?
- How does it feel to have accomplished your mission?
- The King/Queen keeps you waiting 2 weeks before granting you an audience. How does that make you feel?
  - You've never been to court before - what does it look like?
  - How are the courtiers dressed?
  - What does the King/Queen look like?
  - What happens?
- What do you want to do in the future?

All the journal entries do not have to fit together to make one continuous narrative: if a student's Indians are hostile and massacre the explorer party, they could not very well turn around and lead the ghosts inland; some students cheerfully kill themselves off early in the journal. Allow for diversity in the journals - students may want to switch points of view (from crew member to captain to trouble-maker) or to sink their ship. Since the purpose of the journals is to give students explorer-type experiences, let them have as many different ones as they can devise.

Either share the journals episode by episode or display them, together with any maps or illustrations students have added. Close with a class discussion on modern-day exploration and its similarities/differences to exploration in the past.

RELATED ACTIVITIES: There are two excellent simulation games for this period:

Explorers I is produced by Simile II (218 12th Street, P.O. Box 910, Del Mar, CA 92014). It consists of a large wall grid representing the ocean, on which the teacher marks out land masses as they are "discovered" by small groups of students. The lands contain rivers, deserts, and mountains, which force students into making explorer-like decisions as new possibilities are revealed. The teacher's guide provides the master for the grid, as well as suggestions for extending the simulation. If you do purchase this simulation, laminate the wall grid, and it will last indefinitely.

Galleon, produced by Interact (P.O. Box 262, Lakeside, CA 92040), is a more complex simulation. It also involves groups of students plotting a course across the ocean, but the lands involved are the West Indies, and they are already marked on the map given to students. They must power their ships across the ocean and back by scoring well on a series of journal entries, assignments, and quizzes, culminating in a research report. One crew is assigned to be privateers; this crew and a series of fate bulletins (which operate like the "Chance" pile in Monopoly) create realistic interference for the rest of the ships.

Both of these simulations are dynamite in the classroom - students enter into them heart and soul. Explorers I is more appropriate for younger students, and it can be done concurrently with the textbook study. Galleon can stand on its own as a 3-4 week classroom activity.

CATEGORY: MEXICO: COLONIAL PERIOD

CONCEPTS: COLONIZATION, Politics, Religion

ACTIVITY: READING A SHORT STORY ABOUT COLONIAL TIMES.
The following humorous short story, translated and adapted from a book of traditional tales of Colonial Mexico, introduces students to some aspects of life in this long and often forgotten period of Mexican history. It especially introduces students to the Viceroyal government and how some Mexicans reacted towards this government imposed from abroad. It can also introduce students to the use of humor as a political tool.

OBJECTIVES: The student will be able to discuss some characteristics of life in Colonial Mexico. This is particularly important because most people can identify only three periods of Mexican history: the Aztecs, the Conquest, and the Revolution. The story will help students comprehend that Mexican history is a long process, as complex and meaningful as our own.

MATERIALS: The following short story.

PROCEDURE: Reproduce and pass out or read aloud the following story. Before you or the students read it, explain the following:

1. During colonial times (1525-1808), Mexico was governed by a Viceroy. Viceroys were Spanish nobles appointed directly by the King of Spain and sent from Madrid to Mexico City. At this period of time the King was considered a direct representative of God and the viceroy was the personal representative of the King. All official decisions in Mexico were made by the Viceroy and his Royal Audience. None of these people were born in Mexico, and most of their decisions were based on what was good for the King of Spain, not the people of Mexico. This, of course, is similar to the situation of North America in colonial times, and is what led both the U.S. and Mexico finally to rebel and overthrow their colonial governments.

2. The author of the story is using several techniques to criticize the Viceroyal government. These are:

    a) Humor - he makes fun by having the people in the viceroyal court talk only about chanfaina (tripe stew) to show that the government is "pure tripe," in other words useless.

    b) He compares the simple pious religion of the peasant hero with the silly rantings of "heavenly chanfaina" of the Spanish nobles.

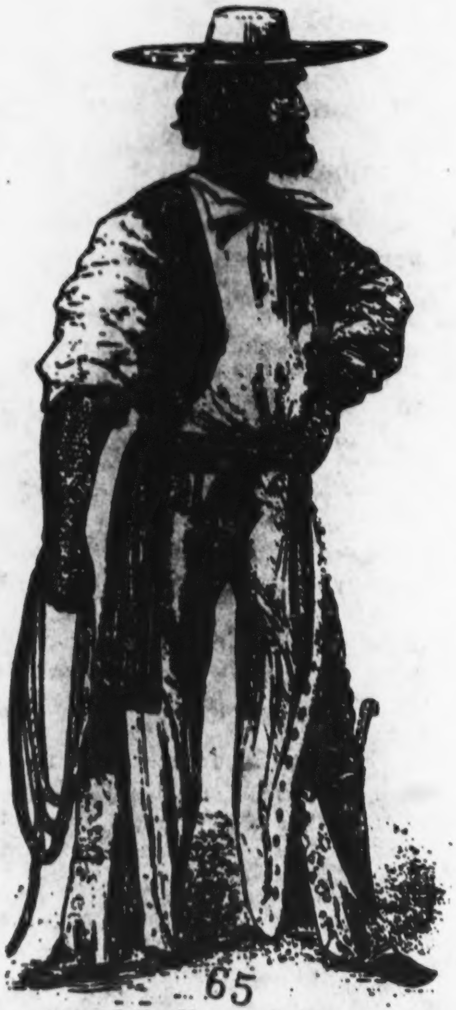
c) He compares the healthy, loving village life with the dirty, immoral life of the viceroyal city of Mexico.

d) He shows terrible conditions in Mexico City and then portrays a Royal Audience that does nothing at all to improve these conditions.

After reading the story discuss what the students learned about Colonial Mexico, especially with regard to the above points. If you desire, you can talk about humor in politics in general and add examples from other times and places: current U.S. political satire like Art Buchwald, Swift's famous essay on chimney sweeps, etc.

VOCABULARY: Viceroy, Royal Audience, Royal Decree, colonial.

RESOURCES: Charles Gibson, Spain in America, New York: Harper and Row, 1966. C. H. Haring, The Spanish Empire in America, New York: Harcourt Brace, 1962.



A vaquero (cowboy) from Northern Mexico.

## The Royal Decree

"Don't go." "I'm going." "I tell you, you are not going." "I told you I'm going, and I am!" This was the argument that don Filemón Ramírez and his wife Hermelinda had been engaged in constantly for several months. He wanted to go to Mexico City. She was totally opposed to the crazy idea. You see, don Filemón was being devoured by a curiosity that could only be satisfied in Mexico City, and doña Hermelinda was against the trip because of the great perils he might meet on the road and the even greater perils she imagined in Mexico City (all those beautiful women!).

But don Filemón was dying to become acquainted with the Royal Decree. People were always mentioning this Royal Decree. In all the newspapers he read about it. By Royal Decree taxes were demanded, by Royal Decree gambling was forbidden, by Royal Decree roads were built. What could this thing be that arranged, controlled and banned so many other things? Don Filemón was consumed with a passion to see the powerful Royal Decree. He was a simple country bumpkin and in his ignorance he could not understand that the Royal Decree was the official voice of the Royal Audience, the government of Colonial Mexico. The Royal Audience was made up of appointed judges and presided over by the Viceroy himself, who acted as the King of Spain's representative.

"Of course I'm going to Mexico City," said good don Filemón. I want to investigate, to discover what the Royal Decree is, since here in this dusty little town of Capellanía del Rey ("Chapel of the King") nobody can tell me, nobody knows!"

Doña Hermelinda, prudent and suspicious, begged don Filemón a thousand and one times not to go; but always with the same fervor, he insisted. Doña Hermelinda shed tragic tears, but finally, looking at her husband lovingly, accepted his decision. She asked him only to go to the neighboring town of Cerralvo, to confess and receive communion before he left. She would also pray to Saint Christopher, patron saint of travelers, and light a candle on his altar so that the saint would protect her husband from harm, and bring him back safely to Capellanía del Rey.

Don Filemón went to Cerralvo to cleanse his innocent country soul in confession and after communion returned to his village where doña Hermelinda - pink cheeked, chubby and full of serene goodness - prepared food for his journey. She packed dried beef, chocolate, cooked corn and beans, nutmeg cakes and cinnamon cookies. Meanwhile, don Filemón hired a wagoneer to take him to Mexico City. Sweet doña Hermelinda, her voice full of sadness, begged her husband to say the rosary, recite the prayer of the Just Judge, and the prayer of thanksgiving everyday. Don Filemón, laughing affectionately, said farewell, and as he drove off he could see, through the thick dust of the road, the whiteness of a handkerchief which waved goodbye.

Although their journey was as dangerous as all journeys were in those days, don Filemón and the wagoneer filled their days with the good wine of the roadside inns, rich conversation and ballads from their own Northern region of Mexico. By keeping happy they could forget the threat of bandits and Indian attacks. And fortunately, there were no Indians and no thieves: peace reigned throughout the journey. When they arrived in Mexico City, don Filemón rented a room in one of the bustling inns on Balvanera street. The inn was full of mule drivers and merchants. At all hours the clatter of hoofs could be heard in the street, and a delicious, spicy odor from enormous cooking pots filled the air.

Don Filemón told the fat, talkative innkeeper the purpose of his trip, and the innkeeper, not believing someone would undertake such a risky voyage for such a silly matter, told don Filemón that it was very, very difficult to see the Royal Decree. He said it was top secret, was held in the viceroyal palace and only the Viceroy, the judges, the Audiencia lawyers and a few important and rich people with specific business could attend. No one else was ever allowed to see what happened. But don Filemón jingled the money in his pocket and with a shrewd wink replied:

"I'll go and see the Royal Decree. You'd better believe I will. That's what I came all the way from Capellanía del Rey for."

Then, he went to his room and went to bed. The bed was made of two boards supported by two benches and had a straw mattress that was so lumpy that don Filemón tossed and turned for hours. If that wasn't bad enough, as soon as he blew the candle out he was attacked by legions of lice and fleas. It was the middle of the night before his thunderous snores shook the walls of the narrow bedchamber.

Don Filemón awoke at the first light of dawn. He scrubbed his hands and face and attempted to put some order into his rebellious hair. He dressed in his Sunday best: the thick leather cowboy boots, the wide felt britches with silver buttons running up each side and which came to his knees, and the stockings embroidered with bright, red roses. He put on his short jacket trimmed with braided satin, the wide sash, and a shirt open at the neck to reveal an abundance of religious medals. Finally, he donned his broadbrimmed Mexican sombrero which was adorned with an ornate silver medallion. After quickly downing a light breakfast, he went out into the street.

Soon, don Filemón was open-mouthed. He was amazed at the immense, innumerable mansions and churches found along his way. When he arrived at the Palace of the Audiencia he was astounded by the swarm of raucous people who filled the patios. The air was full of thick smoke from the fried foods that were being sold by hundreds of vendors. Peddlers announced their wares in sharp, high voices: "fresh fruit," "candies," "sugar water," "sweet cakes," "gossip sheets," "balls of twine." Furthermore, the long moaning pleas of the Indian vendors increased the chaotic hubbub.

Don Filemón was shocked to see the filthy fountain at which so many loud and foul smelling people were washing clothing, dishes, pots and pans, and diapers while exchanging crude jokes and bursts of laughter. He observed the gambling and the card games; he went into a bar packed with early morning drunks; he entered a bakery and fled at the sight of the filth-covered loaves of bread. He tried to enter a small inn but could not make it through the crowd that had gathered to watch a bloody knife fight. He walked past the dark, smelly, unclean shacks where the vendors lived, and saw hundreds of tattered lepers drinking pulque (a fermented corn drink), playing guitars or accordions, and singing high-pitched songs which spoke of prisons, murders and cemeteries.

Our poor country bumpkin was horrified. He never imagined that the Viceroyal palace would be like this. He searched for the stairway and finally, after making his way through vast piles of garbage, barking dogs and squeeling pigs, found the way up to the main entrance. The central corridors were as crowded and filthy as the rest. Long lines of people waited in front of office doors, impatiently rehearsing their complaints, requests for favors, threats and fantastic plans for petty lawsuits.

After asking and asking he finally came upon the heavy set doorman of the Audiencia. Don Filemón told him how he had come all the way from Capellanía del Rey, outside of Cerralvo, north of Lagunilla, just to see the Royal Decree. He offered the doorman a tip of three "reales" if he would show him the Royal Decree. The doorman was scandalized at the strange pretentions of don Filemón. He told him what he had already heard from the innkeeper: that it was impossible to see the Royal Decree, that no one was ever allowed in, and that if the doorman himself were foolish enough to open the Audiencia for a stranger he would certainly lose his job. The crafty peasant offered him five reales but the answer was still no. After much wheeling and dealing don Filemón offered 9 reales. The doorman, almost in tears, assured him that he would be risking not only his job but even his life, but if don Filemón gave him ten reales he would be allowed into the Audiencia Real. The agreement was closed and don Filemón was told to return the next day when he would see the Royal Decree and would certainly be very satisfied.

Don Filemón slept well that night from pure happiness. His curiosity was about to be satisfied. What would the Royal Decree be like? As soon as it was light, he went out into the street, ate breakfast at one of the dark and smelly street restaurants and anxiously awaited the hour of his appointment. Finally, the viceroyal doorman showed don Filemón into the luxurious hall in which the Royal Decrees were prepared. He could hardly stand still with the excitement. The doorman hid him behind a velvet curtain and told him not to even breathe because if he was discovered they would almost certainly condemn him to death, thinking he had come to assassinate the Viceroy. Don Filmón waited for a long time. In the silence of the vast hall only the tick-tock of the patient clock could be heard. He was impatient: the thick curtain smothered him with heat, his shoes pinched his toes, he imagined that his heavy breathing could be heard all through the palace and that he would be discovered and shot at any moment. He would never again see the high peaks of his mountainous home, nor the surrounding arid, grey flatlands. He would never see his loving, pink-cheeked, chubby Hermelinda. He must prepare to die. Yes, he would recite that prayer he knew asking Jesus and Holy Mary to receive him with open arms.

Suddenly he heard voices and slow, approaching footsteps. He began to sweat profusely and his teeth chattered. He was sure these were the last moments of his life. But then he was overjoyed to see that the viceroyal judges were entering the hall, peacefully and unsuspecting. He wanted to shout with glee. He was finally going to see, once and for all, with his own eyes, the Royal Decree!

The judges arrived in their long, black robes and white wigs, followed by the official scribes in tunics and black tights. Shortly, a distinguished gentleman announced His Excellency the Viceroy, Sir Luis Antonio Guzmán, Count of Alba de Liste, who was accompanied by his personal secretary. The Viceroy smiled at everyone and each judge greeted him with polite and affectionate words. His Excellency the Viceroy sat down on a regal, high backed chair, at a polished oak table, and the judges obeyed his command that they also be seated.

- "How have all of you been?" asked the Viceroy.
- "I've been plagued by a terrible deafness in one ear."
- "My rheumatism is killing me. God help me to survive such suffering."
- "Everynight I've been tortured by a dreadful toothache. Nothing has helped relieve the pain. Yesterday a friend gave me a medal of Saint Blas-people say that's a wonderful cure."
- "My dear and excellent sir. Besides the magnificent medal of Saint Blas, prepare a mixture of wax and tar and wrap it around your jaw with a red cloth. There's nothing better for a toothache."
- "With these migraine headaches of mine, I've been unable to do anything. Not even warm alcohol helps."
- "Your excellency, I, too, have been feeling terrible with a cold that won't go away."
- "And my asthma is worse every day."
- "I've also been feeling very ill."
- "Ill, your Excellency?"
- "But what is wrong, your Excellency?"
- "What is the cause, dear Viceroy?"

- "Are you feeling better now, your Excellency?"
- "I'm only slightly improved. The chanfaina [chan-fine-a] I ate the other day did me in. I thought I would die of cholic." [Chanfaina is a stew made of beef lung, kidneys, liver, etc : tripe.]
- "Oh, chanfaina, sir! A niece of mine who became a nun in Regina makes a succulent chanfaina. I go into ecstasy when I eat it."
- "Last time I ate chanfaina I was very sick, too. Maybe because it was made with the innards of a bull that fought in a bullfight at the plaza last Christmas."
- "They say that there is a nun in Saint Inez who makes divine chanfaina."
- "What nun! For chanfaina there's no one like my wife who makes it exquisitely. From my wife's chanfaina to glory itself is but a step. What heavenly aromas of garlic, oregano, parsley!"
- "It's true, very true. I have been privileged to dine at our distinguished colleague's home. That chanfaina is one of the finest memories of my life. Thinking about it makes my mouth water. Gracious, what chanfaina!"
- "Martínez Montiño says that the best chanfaina is made with the tripe of a black cow, steamed in a clay pot."
- "Of course. Montiño is a wise man. And accompanied by a glass of dry, white wine, it is paradise.

All the distinguished gentlemen smacked their lips, enjoying this ideal chanfaina that presented itself, bubbling and rich smelling, in their mind's eye. They all sniffed their snuff [a mild drug] and their eyes became glassy while happy grins spread over their faces.
- "My dear sirs," said the Viceroy, "Since we are all feeling a little ill today, let's put off until next week our Royal Decrees."
- "Fine. Very good."
- "That's perfectly agreeable to me."
- "Whatever your Excellency chooses."

They arose from the table, and as they slowly filed out of the great hall the urgent discussion on the wonders of chanfaina continued. The deep silence, broken only by the rhythmic tick-tock of the clock, returned. Don Filemón came out from his hiding place, sputtering with anger. He swore and stamped his feet in fury. His mouth was full of the dust from the curtains. At first he refused to give the doorman the ten reales "tip" that they had agreed upon, but after a loud argument threw the money on the floor and stamped out. So that was the Royal Decree! That was what he travelled so far to see!

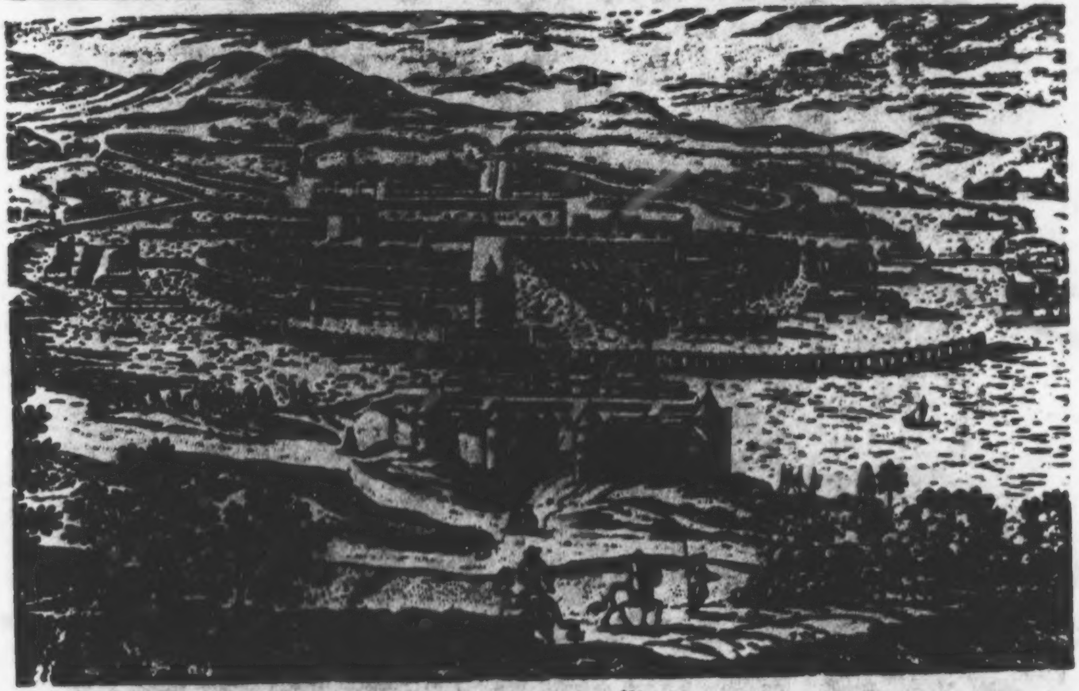
When don Filemón arrived at the inn, he went immediately to the kitchen and ordered a portion of chanfaina for dinner. Now he was dying with curiosity to taste this viceroyal tripe stew.

A few hours later he sat at the dinner table and devoured a massive bowl of chanfaina. Overcome with the satisfaction of a full stomach, he fell asleep. Shortly afterwards he awoke with stomach pains which took away his breath and made him scream with anguish. The inn keepers gave him herbal teas and medicinal salts and a doctor came and bled him with leaches. But the pain continued. They wrapped him tightly in a sheet, placed hot bricks on his abdomen, and on top of the bricks put a statue of Saint Onofre. For a full 24 hours don Filemón groaned and twisted. He asked for a priest so that he could confess, believing his life was soon to end. They covered him with miraculous medals and relics, set up a prayer vigil, sprinkled him with holy water and finally, at nightfall of the second day, don Filemón's cholic disappeared and he fell into an exhausted but peaceful sleep. A few days later still weak and with a vague ache in his stomach he left for his home. He lay on the floor of the stage coach and the dust of the road and the hot sun of May added to his discomfort and heavy heart. After many days he arrived at Capellanía del Rey. His wife, doña Hermelinda, rushed to greet him, vibrant with joy and excitement.

As don Filemón, pale and thin, got out of the coach she cried,- "Tell me, tell me. What is the Royal Decree? Did you see it? What is it like?"

- "The Royal Decree? Please, my dear wife, be silent. I don't want to ever talk or even think about it."
- "But my beloved husband. What is so terrible? Please, tell me. What on earth is the Royal Decree?"
- "Hermelinda, my beloved wife, the Royal Decree is pure chanfaina. It is the biggest bowl of tripe in all Mexico!"

(Adapted and translated from "El Real Acuerdo" a traditional story from Libro de estampas, Artemio de Valle-Arizpe, Espasa Calpe, Madrid, 1934.)



CATEGORY: MEXICO: COLONIAL PERIOD

CONCEPTS: WOMEN, education, colonization

ACTIVITY: A READING FROM SOR JUANA INES DE LA CRUZ, THE GREAT COLONIAL SCHOLAR AND POET. Sor Juana Inés de la Cruz was one of the principal figures of Colonial Mexico. Despite living in a society which strictly limited the role of women, she became one of the most educated and productive individuals of her century. The reading we have translated deals with her struggle to continue her studies despite the opposition she encountered at every turn.

OBJECTIVES: Students will be introduced to the role of women in Colonial Mexico. They will also discover one of the greatest figures of Mexican history, a woman who struggled against accepting this imposed role.

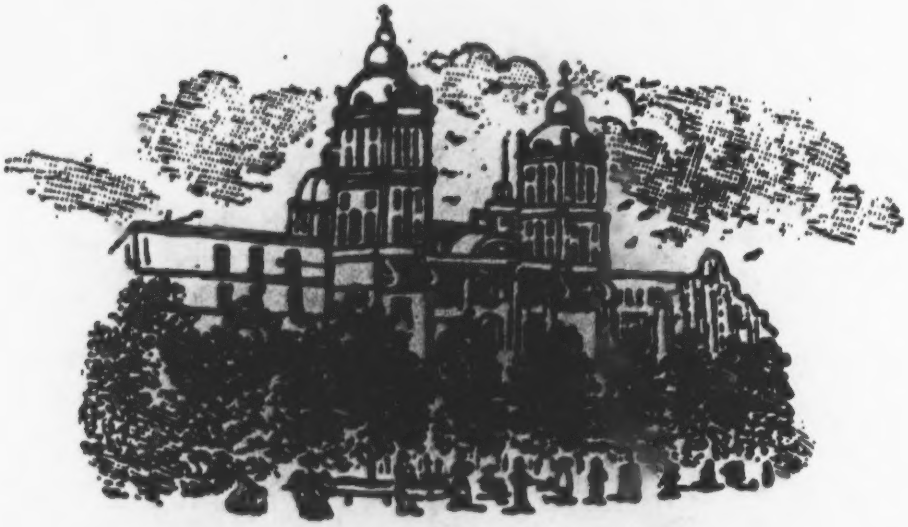
MATERIALS: The following short excerpt from the writings of Sor Juana.

PROCEDURE: Have the students read and discuss the excerpt, taking into consideration the following questions:

1. How has the situation changed for women?

2. Can you see any ways in which Sor Juana seems to be poking fun in her article?

VOCABULARY: Viceroyal Court, convent, philosophy, Aristotle



## SOR JUANA INÉS DE LA CRUZ
### MEXICO 1651-1694

Sor (Sister) Juana Inés de la Cruz was born on a large estate just outside of Mexico City. From the very first it was obvious that she was extremely intelligent: she taught herself to read when she was three and was well known for her poems at 10. At this early age she was invited to live at the Viceroyal Court where she entertained the nobles with her many talents. In colonial Mexico women had only two choices: to marry and stay home, or to become nuns. In either case they were not supposed to receive any education or express opinions. After six years in the Viceroyal court, Sor Juana decided to take the second option. She believed that if she married, her husband, whoever he might be, would not allow her to read or continue writing essays and poetry. Convent life would at least allow her to obtain books and study.

Even convent life proved difficult. Many people in the Church thought that her studies went against the tradition of obedience and simplicity of religious women. She was often prohibited from reading, writing and discussing intellectual matters. There were some people, however, who supported and encouraged her, so at times she was allowed some freedom. During these times she wrote some of the best poems, essays and scientific studies of colonial Mexico. She is now considered one of the best writers of the world at that time.

At one point a powerful bishop wrote an article attacking Sor Juana for not keeping her place - that of a humble, submissive woman. She wrote a reply that has since become famous. In her letter she explains her need to study and defends her right to learn as much as possible. Since she has been criticized by such a powerful man she must pretend to be obedient and to agree that women are not very intelligent. In the section of the letter which you will now read, Sor Juana uses images of traditional "women's activities" so she appears to accept the bishop's opinion, but if you read carefully you will see she is making fun of tradition:

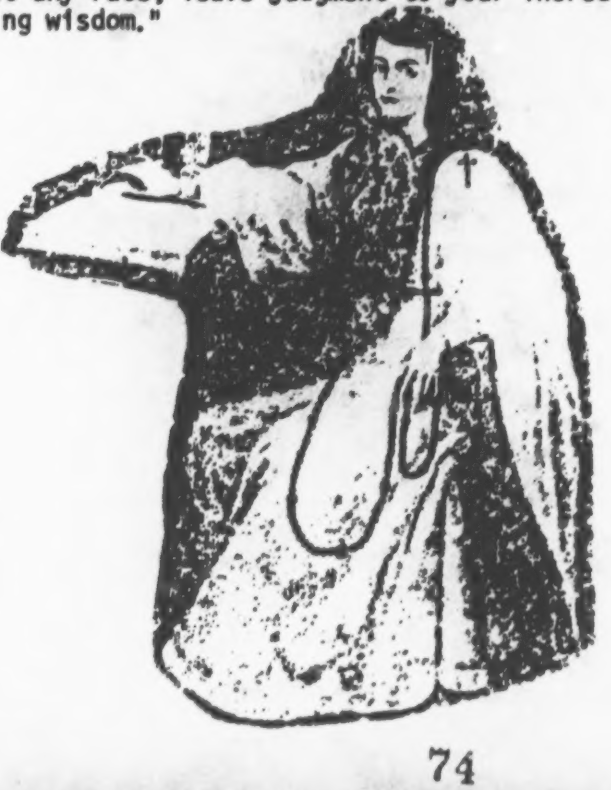
"What couldn't I tell you, dear friend, of the secrets of nature that I have discovered while cooking? Do you know how or why an egg unites and fries in hot oil, but falls apart in hot syrup? How sugar can be kept in liquid form by adding a tiny bit of water in which a citrus fruit has been soaking? Have you discovered the differences between the white and the yolk of an egg? I don't want to continue with these examples, which probably only make you laugh, but, after all, what can we women know other than kitchen philosophy? The Roman Lupercio

Leonardo was correct when he said there was nothing wrong with thinking and preparing dinner at the same time. Or, as I often say when I consider these things: if Aristotle had been a cook he would have written a lot more.

"But to continue, I must add that studying is so natural to me that I don't even need books. Once I was suffering from a serious stomach illness and the doctors forbid me to study. Several days passed and I had to beg the doctors to give me my books because the imaginings and mental activity of my mind when left to itself were greater and more exhausting in 15 minutes than working with books for four days.

"This thinking and studying never ceases and I really have no choice in the matter at all. It often even makes me angry because it is tiring to have the mind in constant motion. I used to think that this happened to everyone, but experience has shown me my mistake. This habit or handicap is such that I can't observe anything without meditating on its meaning. One day, for example, I saw two little girls playing with a top and as soon as I observed its movement this craziness of mine made me note the sphere of its motion and how once started the circling continued quite independent from the first cause of the movement: the child's hand [the principle of inertia]. Not content with this, I brought some white flour and spun the top on the scattered flour to see if the circles it made were perfect or not. I discovered that the figures made were spirals and that the roundness became less and less as the top slowed down.

"If this desire to study is a merit (as I see it considered in men) then I don't deserve any credit because I only act as I must. If this desire is wrong, then I am not to blame, for the same reason. I will, at any rate, leave judgment to your incredible talent and penetrating wisdom."



Sor Juana

CATEGORY: MEXICO: REVOLUTION

CONCEPTS: REVOLUTION, economy, agriculture, social class, race/ethnicity

ACTIVITY: ROLEPLAYING THE DIFFERENT INTEREST GROUPS IN THE MEXICAN REVOLUTION. The Mexican Revolution (1908-1917) was more than anything else the struggle of different groups of people for political control which would lead to control of Mexico's major resource: land. In this exercise students will adopt certain roles, poor peasant, wealthy landowner, lawyer, and argue for their own ownership of the land.

OBJECTIVES: Students will be able to formulate and experience some of the conflicting interests that gave rise to the Mexican revolution. By playing the roles of specifically described individuals they will understand the complexities of such a social movement.

MATERIALS: The following descriptions of individual participants in the Mexican Revolution.

PROCEDURE: Explain to the students that before the Mexican Revolution one man, Porfirio Diaz, had been in power for many years. He was a dictator. Land in Mexico belonged to the very rich even though agriculture was the main source of income in the country. Porfirio Diaz protected the interests of the few rich, who had all the political power. The country was, therefore, divided in to two parts; a few very wealthy families with large estates and many luxuries, and many very poor families who lived hand to mouth. The poor and middle class people of Mexico fought in the Revolution in order to change this situation. The rich fought against the Revolution in order to keep what they had. The most important thing was control of the land which was what people struggled for the hardest.

Choose 3 students to play roles, or divide the class into three groups. Distribute the following narratives to the students so that they can read all the roles to be played. After allowing them to read these role descriptions give the students time to discuss or think about each individual's situation. Allowing a day to pass would give more time to think.

Acting out the roles in a question/answer session or debate is the easiest. The teacher or students can ask the following questions and others:

1. Why should you own the land? Can you tell what rights you think you have for ownership?
2. What would you do with the land? How would this help you? How would it help Mexico?
3. Why are you for or against the Revolution?
4. If you win the Revolution, what things would you change? Keep the same?
5. What do you think the other people should do? How should they behave for the good of Mexico?
6. If you lose the Revolution, what do you think will happen to you? To the country?

HELPFUL HINTS: Students may well be curious to know the final outcome of the struggle for land. The answer is that some of the poor and middle class people did get some land but generally the situation remains nearly the same.

RESOURCES: Frank Tannenbaum, Mexico: The Struggle for Peace and Bread, New York: Knopf, 1950. John Womack, Zapata and the Mexican Revolution, New York: Knopf, 1968.

## ROLE DESCRIPTIONS

### Doña María Luz Gorostiza

I am the wife of a wealthy landowner. We have a large and beautiful hacienda 100 miles south of Mexico City. I love the hacienda. You can ride a horse for days and never leave our land. Both my husband, Don Gerónimo, and I are descendants of the first Spaniards who arrived in Mexico. Our land was given to our ancestors by the King of Spain and it has been in the family ever since. When the King gave the land, he also gave the family the hundreds of Indians who were living there. My family taught them to be Christians and to speak Spanish. We still care for our peasants, the descendants of those Indians. We let them farm small plots to provide beans and chiles for their children, we give them wages for helping harvest and at Christmas we give them gifts. The peasants used to be happy when I was a child. They didn't have the funny ideas about revolution and taking our land. Now people from outside are stirring up trouble.

My life until now has been very pleasant. We have a house in Mexico City where we spend most of our time. I have many fine dresses from Paris. I go to church everyday and to the theater and balls quite often. My husband works very hard handling the financial matters of the hacienda. It is a big responsibility. I have two children. Like myself, they will eventually marry the children of landowners. This is the way it has always been and will always be. To change it is to try and change the way God made this world.

### Pedro Jiménez Sarmiento

My parents came to Mexico from Spain 40 years ago. They had a little shop in Madrid where they sold material for dresses and suits but life was hard. They came to Mexico to earn more money. Here in Mexico City they have another small shop and they have done quite well. Because they have a little money, and because I studied and worked hard, I was able to become a lawyer. I love Mexico but sometimes I get angry. There is no progress here because the old wealthy families have all the land and they just let most of it sit there. Of course - if you have so much you can live very well without working! The peasants on the other hand are poor, miserable, uneducated. How can they do anything to make their own lives better?

Now if I had my way, the land would be given to people who had education and ideas of progress! It's time that Mexico entered the modern world. If we applied technology and hard work to our land we could make Mexico one of the greatest nations on earth. To do this we need to get those old fogies out of the government, make new laws and let those who are intelligent and prepared do the proper thing with the land.

## Juan Pérez

I am a peasant like my parents, my grandparents and the people who lived here before the Spaniards came and took the land. Once a peasant, always a peasant - at least here in Mexico. I live in the village of San Gregorio. Sometimes I help on the hacienda, repairing a road, picking cotton, planting, but they pay me very little and hire me only from time to time. I do a little farming on a piece of land my family has always cultivated. To use the land we must give some of our crop to the owners. They live in Mexico City. Some people have told me that in other countries the peasants have their own land and I have heard that in the South some Mexicans have taken guns and followed Zapata to take all the land from the landowners and give it to the peasants. I think perhaps I should do the same. Many years, when the crops are bad, my family is hungry and cold. We have no schools, no doctors. If I had more land, I would be able to raise enough food and maybe even sell some of the produce in the markets. Then we could save money and have a better house and clothing. After all, this land belonged to my ancestors before the Spaniards came and took it, and my family has always lived on it and cultivated it.

M-28
B

**CATEGORY:** MEXICO: NOW

**CONCEPTS:** RELIGION, art

**ACTIVITY:** MAKING RETABLOS. Retablos are three dimensional picture/sculptures contained in a box. Originally portable, 3-part altar pieces (triptych), they have continued and thrived as a folk craft portraying secular rather than religious themes. In Mexico they continue to be small boxes, like tiny houses, which open up to reveal a scene with objects and people. In New Mexico retablos have become religious pictures, like icons, painted on wood or framed panels usually portraying the lives of saints.

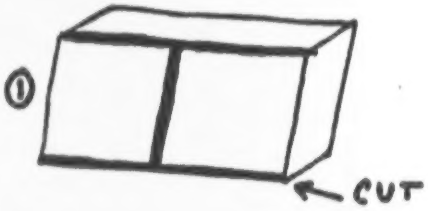
**OBJECTIVES:** Students will make their own retablos, illustrating a village scene, a story, a legend, or other topic. They can also learn of the relationship of one aspect of religion, church art, to the daily lives of the Mexican people.

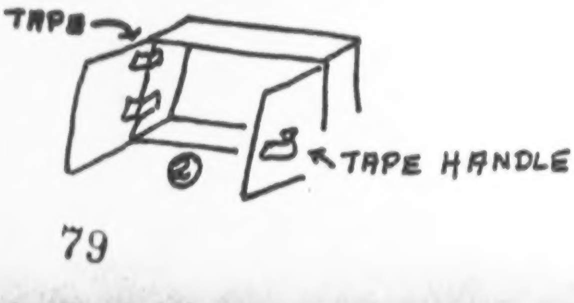
**MATERIALS:**
- Paint (tempera, acrylic, flourescent)
- clay
- boxes or cardboard
- brushes
- glue
- scissors
- flower wire or pipe cleaners
- gesso or white latex (recipes follow)
- tape

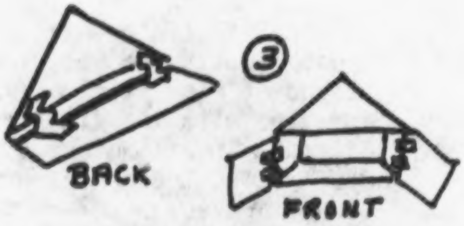
**PROCEDURE:** Have the students decide individually what they would like to portray. They can get ideas from their textbook, other exercises from this handbook, magazines, etc. Scenes from folktales of Mexico are an interesting source. A theme can also be set such as agriculture, Mexican family life, markets, festivals or holidays, which students could research. Have the students sketch preliminary plans in pencil.

To complete the retablos follow these steps:

1. Use a cereal box or other relatively small box. Cut 2 doors on one large side.
2. Reinforce the hinges on the inside with tape and make a handle on one side.
3. You can make a gable from another piece of cardboard. Reinforce with tape and another piece of cardboard.

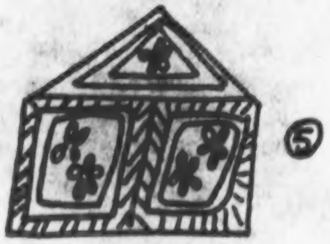






4. Paint inside and out with heavy white paint or "gesso."

5. Sketch and paint backgrounds and outside decorations (flowers, abstract designs, etc.) Use bright colors but leave some white showing. Use acrylic paint, very thick tempera, model paint (laquer) or nailpolish.



6. Make model people, furniture, etc. from paper, dough, clay-dough, pipe cleaners and the like, making sure they are small enough to fit into the box. Small toys or miniatures can also be used. Glue them in, so they stay firmly.

Here are some recipes for making the small figures:

I. Make animals and people from pipe cleaners.

   A. Wrap them with yarn of appropriate colors.

   B. Dip in heavy white latex paint, modelling paste or gesso. Paint appropriately. (Liquitex and Hyplar are brands of acrylic paints and media that are found in art and paint stores. Follow directions and wash all tools and brushes immediately.)

   C. Dip in laundry starch or Elmers glue and paint when dry.

II. Salt and Flour dough.

   A. Map mix (for relief maps or relief decorations). Mix together 1/2 cup salt and 1 cup flour. Add enough water to get a soft mashed potato consistency.

   B. Salt clay. Mix 1/2 cup salt, 1/4 cup cornstarch, 1/4 cup water. Place in small, heavy pot and stir over low heat until it is one lump. Use to model objects and figures as soon as it is cool enough to handle. (8 boxes of salt, 8 cups of cornstarch and 8 cups of water makes enough for 32 kids.)

III. Bread Dough

Use one pie tin or plastic tray, four slices of fluffy white bread (crusts removed, torn into small bits), and 2-3 tablespoons of Elmer's glue (more if bread is dry.) Mix the bread and glue with the fingers of one hand until it is like clay. It takes about 5 minutes to get a small, apple-sized lump. Model using toothpicks or pencils for details. Paint as in other figures.

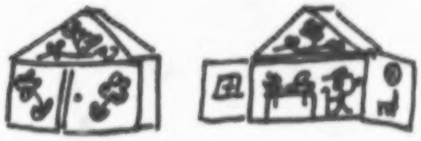
IV. Fake Varnish

To finish off figures, you can use a mixture of 1/2 white glue and 1/2 water. This gives a "professional sheen." (Fake white gesso can be made with a mixture of 1/2 white glue and 1/2 white tempera paint.)

VOCABULARY: retablo, triptych, secular, religious, icon

RELATED ACTIVITIES: To give full meaning to this activity the students should know the background of the retablo. Examples of triptych and retablos can be found in most books of Mexican art. Explain the following: retablos developed partly as an evangelizing tool. In order to reach small groups of population, missionaries or priests needed to carry with them examples of their teachings. Retablos can be carried and used to illustrate lessons or serve as "props" for religious celebrations. Once Catholicized, people in small villages certainly could not afford expensive paintings or ornamentation for village churches. They made their own retablos and church art became part of their everyday life. With time, they began to make retablos showing scenes of secular life as well.

RESOURCES: Bradley Smith, Mexico: A History in Art, New York: Doubleday, 1968.



CATEGORY: MEXICO: NOW

CONCEPTS: ECONOMICS, work, urban/rural, interdependence, food

ACTIVITY: CLASSROOM "TIANGUIS" OR MARKETPLACE

OBJECTIVES: To learn about "the market," a basic economic institution of both pre-Columbian and present day Mexican (and Latin American) culture. Economic concepts such as barter, money, value, exchange and work can be taught in the context of history and hands-on activities for the students. In addition the concept of interdependence between urban and rural sectors and between individuals can be demonstrated. Moreover, if the teacher desires this project can lead to worthwhile learning in the related areas of: math (simple calculations, standards of measurements, etc.), food and nutrition (what people eat, influence of the "coca-cola culture"), and/or the effects of economic development on traditional society (factories vs. artisans, supermarkets/department stores vs. markets).

BACKGROUND: The Aztec word for market is "tianguis" [tēangēs] and many markets or "mercados" throughout Mexico still have the word "tianguis" in their title. The market was the central economic institution in pre-Columbian times and continues to play an important role today, especially for the campesinos (small farmers and agricultural workers), artisans, traders and small business people. The "Aztecas" or "Mexicas" used either barter or a medium of exchange of cocoa beans, copper in the form of a T, pieces of tin, feathers of birds or gold powder. Today's markets combine the past - artisan pottery, copperwork, weaving, etc.- with the present - plastic toys, coca-cola, radios, Levis, etc. The markets exist today in the smallest pueblos (villages) to the largest cities. Often markets are held on a regular basis once or twice a week, while in the larger cities some markets are held seven days a week.

MATERIALS: Tables, blankets or sheets to display projects.
Plastic, sheets, poles, ropes to construct awnings to protect sellers from rain and sun.
Craft books to generate ideas on simple crafts.
Nutrition-conscious children's cook book.
Variety of construction paper, tissue paper, string, yarn, paints, crayons, etc.
Rulers, scissors, glue, etc.

PROCEDURE: The teacher should provide information to the class orally and visually about "markets" - their history, how they work, and their importance, etc. - with the emphasis and orientation he/she has planned for the project. The Center for Latin America has a series of slides on markets. The class should discuss things they think would be sold at a market during certain epochs. (e.g. Aztec pre-Columbian market-no bananas!; or a market held this week in Mexico City). Members of the class could role play bartering and/or bargaining-with a follow up discussion of key economic issues.

Explain to the class that this project is to create a market scene which will be "put on" for other students either in the hallway, the classroom, auditorium (as part of a festival) etc. The teacher should adopt the mechanics of the markets to fit their needs, the maturity of the students and the rule of the school. One might wish to go the route of having it more of a play/presentation with various students explaining or acting out concepts through small stories. Another alternative-which is more work, but has been successful-is to have your students make various handicrafts (see below) or healthy snacks and have them actually "sell" them to other students. Not for money, of course! Your students would make the money-bird feathers out of construction paper perhaps-and you would give a set quantity to other interested teachers to distribute to their students. You might want to give some kind of reward to the students in your class who "earn" the most "money." Having your students work in groups to create different "puestos" or stands/booths in which they will "sell" a certain type of product, can be beneficial. Also, you may wish to allocate resources for handicraft construction on credit-to be paid back after the market day-to further demonstrate economic relationships. Naturally, on market day the number of buyers needs to be strictly controlled and certain rules established.

HELPFUL HINTS: Examples of things that can be sold at a tianguis:

1) paintings
2) crepe paper flowers
3) yarn designs
4) colored sand designs
5) jewelry-popcorn necklaces, pendants, etc.
6) nutritious snacks
7) simple games
8) books (donated, that students have written for younger students, etc.)
9) house plants (that you might have started in a science unit).
10) anything your imaginations can come up with and your resources allow!

CATEGORY: MEXICO: NOW

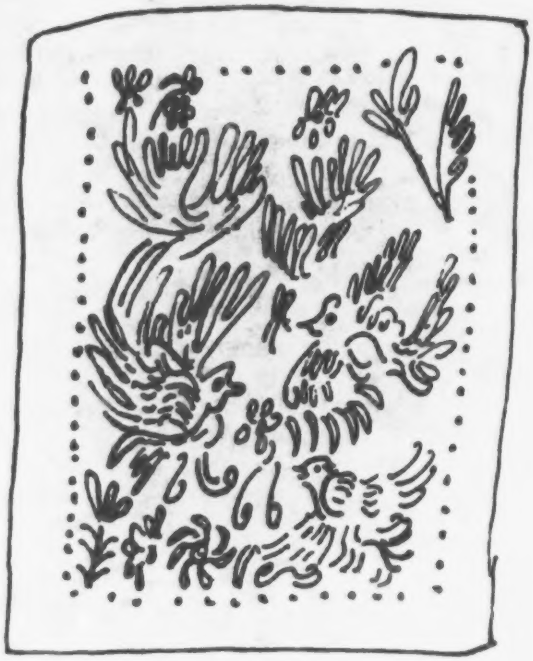
CONCEPTS: FINE ARTS, flora and fauna, natural resources

ACTIVITY: INSTANT "BARK" PAINTING FROM OAXACA

OBJECTIVES: Students will create their own paintings and will be able to a) analyze the technique used in relation to Latin American art and universal art forms, b) identify some of the flora and fauna of Mexico, and c) discuss the raw materials of art and the artists' environment.

MATERIALS: Brown grocery bag
India ink
Paint brushes (sm. & lg.)
Bright fluorescent paint
Pencil
Iron
Newspaper

PROCEDURE: Open a grocery bag at the seams, tear or cut sheets at least 12"X14" from the bag. Wet the sheets and squeeze each piece into a wad. Smooth the wad out on several layers of newspaper. Before it dries, brush on a wash of 1/8 India ink and 7/8 water. Let dry. If it is too light, repeat. Ink will collect in the wrinkles and folds. Iron the sheet to make it smooth and so that it dries faster. Use a pencil to outline a design using curving parallel lines, dotted lines and dots. Paint over the design with a fine brush and bright paint, being sure the colors do not touch and mix.



RELATED ACTIVITIES:

1. The Indians in the Oaxaca ("Wahaca") region of Mexico use as designs for their bark paintings, luxurious flowers and birds with elaborate tails and wings. Using the encyclopedia, a textbook or other sources the students should identify and make a list of the

flora and fauna of Mexico and decide which of these elements to include in their paintings. Students can also discuss what flora and fauna of their own region they would choose for the paintings and why.

2. Through a slide presentation and/or with a book on the history of art, you can trace the technique used through many historical periods and geographical locations, for example cave art, bushman art of Australia, ancient pottery of Greece, cathedral art of the Middle Ages, Baroque architecture, Picasso, Matisse, Latin American folk art such as masks, embroidery, etc., etc. While the parallel, rhythmic use of curved lines and dots is usually identified with "folk" or "decorative" art (rosemaling is another example), it can easily be seen to enter into the "fine arts" of different artists and epochs. Finally, students can explore magazines, newspapers, commercially packaged goods and the like for graphic art (the most common use of art in 20th century U.S.A.) which uses the same basic technique. Throughout this exercise students should gain an understanding of the universal dimension of art and be able to view their own creation within this framework i.e. their creativity makes them part of an international, timeless sharing of pleasing forms.

3. Few people stop to think about the relation of art to the raw materials available to the artist. The following questions will stimulate thought on this matter. They are not intended to bring forth set answers in most cases, but only to awaken awareness of this tie.

a) Why do you think the Indians of Oaxaca use bark as a background for their art work? What role do the following play in this choice: a) availability, b) adaptability, c) cost?

b) What other types of art can you mention in which the material used tells us about the life, environment and/or resources of people? Examples: Navajo sandpainting, wood carvings from Germany, painted Easter eggs from Poland, llama blankets from Peru, etc.

c) What examples of art can you think of that use materials not readily available to people in the culture that created the art? Examples: jewelry made with precious stones, gold statues from the Aztecs, oriental jade carvings, silk weavings in Europe during the Renaissance, etc.

d) What might be the differences between the art in b) and c) in terms of number of artists, number of consumers, purpose, and value assigned to the work of art by society?

e) Where do we in the U.S. get our raw materials for art? Could we paint on bark? Why do you think we don't? How are the bark used in the Oaxacan paintings and the paper bags we used similar? How are they different? Does this say anything about the similarities and differences of the two cultures?

RESOURCES: Frances Toor, Mexican Popular Arts, Detroit: Blaine Ethridge, 1973. Gerd Dorner, Folk Art of Mexico, New York: A.S. Barnes & Co., 1962. Daniel F. Rubín de la Borbolla, Arte popular de México, Mexico, D.F.: Instituto Nacional Indigenista, 1963.

CATEGORY: MEXICO: NOW

CONCEPTS: LEISURE, games, education (interdisciplinary aspect: math)

ACTIVITY: MATH LEARNING GAME FROM MEXICO: DOMINOES

OBJECTIVES: To have children make a "hands-on" game for themselves which is an extremely popular game in Mexico. This game is played virtually everywhere in Mexico by people of all ages and is used often by Mexican teachers in the procedure described below as a means of math and cooperative education. Dominoes ("dominó" in Spanish) appeared first in China about a thousand years ago, but are thought to have been used for what we nowadays call dice. The modern domino game developed in Italy and France in the 1700's and was brought to the new world after that. Thought of by many in the USA as a children's game, it is a game of strategy and skill. Children playing it develop counting, matching, memory and strategy skills. Lastly, it's worthwhile to point out that many children throughout Mexico and South America cannot afford expensive toys and games like many children here.

MATERIALS: Tag board
Paper cutter
Rulers
Markers, pens or crayons
Rubber bands
Real set of dominoes (optional)

PROCEDURE: Cut twenty-eight 2" x 3" tagboard cards for each student in your classroom. Have the children draw a line through the middle of each card (at 1½"). Explain that you are going to make twenty-eight different dominoes and that listening is crucial. Start with the double blank, then the blank/one, blank/two, etc., until the blank/six. Then make the double one, the one/two, etc., until the one/six. Proceed with the double two, the two/three, etc., always going back to the next double domino and working up from there.

The game: 2 - 4 players are allowed Each player gets seven dominoes (fichas) and the one with the double six begins. The player on his/her right goes next and the play proceeds counter-clockwise. The object is to be the first to rid oneself of all dominoes, by matching those in your hand with the ones on two extremes of the playing board. If the player cannot match a domino, s/he may draw from the soup (if there are any remaining dominoes) until s/he gets one s/he can play. If there is no soup the player passes. The first person to play all their dominoes wins that round and gets the total of all the points of the dominoes left in the hands of his/her opponents. Games usually last to 100 points. Those who lose are said to get "la bota" in Mexico -- as they lost and thus are so poor they get an old boot.

HELPFUL HINTS: This seemingly simple game is complex. Each number (blank through six) has seven dominoes. Being able to keep track in one's mind of those that have been played and what you have in your own hand is a skill. If a player holds the seventh remaining domino of a number, and that number is at the end of one side of the playing board, s/he effectively controls half the field of play. Doubles are always played vertically while the rest are played horizontally.

Have some responsible older children teach kindergarten or first grade youngsters. At the younger age it is an excellent counting and matching game.

**CATEGORY:** MEXICO: NOW

**CONCEPTS:** FOLKLORE

**ACTIVITY:** PERFORMING TWO MEXICAN DANCES.

**OBJECTIVES:** Students will perform two dances from Mexico.

**MATERIALS:** See directions for each dance.

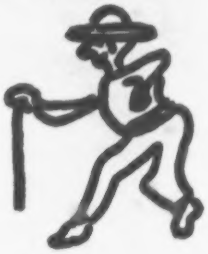
**PROCEDURE:** Here are directions for two dances, Los Viejitos and El Fado Blanquita.

## Los Viejitos

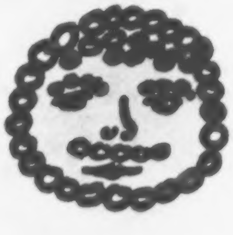
Los Viejitos is a dance that is popular in many Latin American countries. This version of the dance was adapted by Rochelle Robkin so that it could be taught to a class of sixth graders in less than 2 hours. It is traditionally a dance for men and boys but there is no reason girls could not participate if it fits your programming better.

Here is what you need to set up to perform the dance:

1) a cane - the main idea is to look very old and tired. Dancers should bend their knees, lean forward, keep one hand on a hip and the other holding the cane:



2) masks - white paper plates can be used. With magic marker make pink cheeked, smiling, crinkled faces. Yarn or cotton for beards, mustaches and eyebrows.



3) hats - straw hats with colored paper or ribbon taped on adds color to the dance.

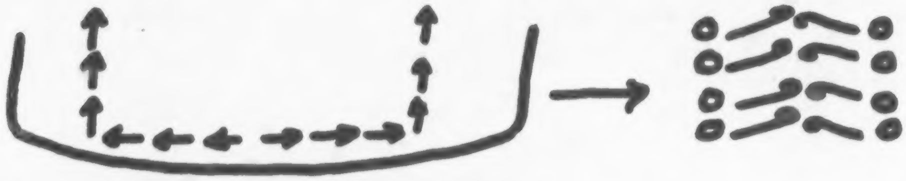
4) other clothing - white shirts, colorful sashes, sandals (huaraches).

5) music - traditional Mexican "zapateado" music can be used. Contact the Center for Latin America if you need records on a free loan.

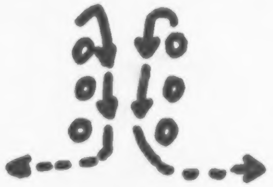
The dance itself can be performed using the traditional Mexican "zapateado," a basic three step: STOMP (r) step (l) step (r) STOMP (l) step (r) step (l) .......

Rochelle Robkin worked out this relatively simple choreography:

1) Enter in a line, hold your back, lean on your cane 13 steps. As you enter, form 2 rows one in front, one in back. When you reach your spot do the step in place.
2) Canes in left hand, circle to the left, 6 steps. Canes in right hand, circle to the right, 6 steps.
3) repeat #2
4) Facing back of stage, do steps forward until front line is even with back line.
5) Turn stage front and do 4 steps forward.
6) Break line in the middle and leaders (2 end boys) lead each half to sides of stage:



7) Lines do 4 steps toward each other.
8) Link canes to make a bridge while doing one step in place.
9) Starting with the back couple, the pairs help each other under the overhead canes, shaking hands as they emerge and exiting the stage in opposite directions.



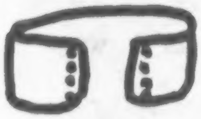
10) As the final pairs are exiting, one of the last dancers "faints." Those dancers remaining on stage assist the exhausted dancer to exit.

(An interesting twist to the Dance of the Old Men in Brazil is that at some point the dancers begin to dance upright, rapidly and full of vigor. This presents an amusing contrast. If desired it might be incorporated into #7 above.)

## El Fado Blanquita

The fado, originally from Brazil and Portugal, has also spread to other parts of Latin America. The version below, the fado blanquita, is danced in Mexico and South Texas. Blanquita is a common nickname for girls. Here is how it was staged and performed in Baraboo.

1. Costumes:
    a. Full, colorful skirts should be worn. The decorated skirts can be made with 2½ yards of fabric with ribbon or bias tape trim.
    b. "Peasant blouses" would be appropriate and are a common wardrobe item.
    c. A wide belt is easy to make. Use at least a 4 inch wide strip of leather, naugahide, felt or even tagboard. A shoelace, piece of yarn or ribbon will lace up the front of the belt.

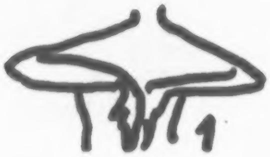


    d. Either highheels or sandals can be worn.

2. The dance reflects a traditional Mexican image of women. Performers should swish their skirts, stand very upright and adopt a rather coy expression.

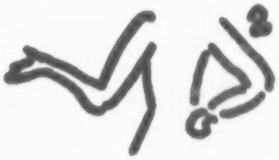
The choreography of the dance is as follows:

1. Enter in a line, go round the front of the stage and form a line at the back of the stage. Stamp on a count of 16.



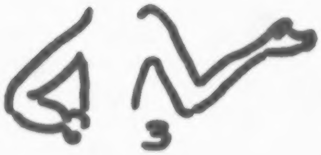
1

2. Face right, right foot in front:
    rock forward, rock back
    rock forward, rock back
    rock forward, turn to the left.



2

3. Face left, left foot in front:
    rock forward, rock back
    rock forward, rock back
    rock forward, turn to the right.

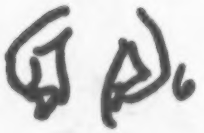


3

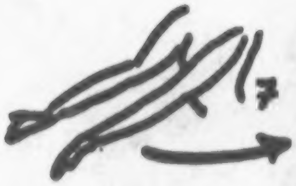
4. Repeat #2.

5. Repeat #3.

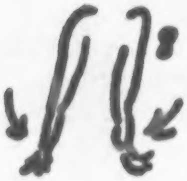
6. Stamp right, stamp left, stamp right.



7. Four waltz steps:
   right-left-right (arms toward right)
   left-right-left (arms toward left)
   right-left-right (arms towards right)
   left-right-left (arms towards left)



8. Four fast steps back as arms come down slowly.



9. Repeat #2-#8 if desired.

10. Skip off stage, holding hands in the same position as in #1.

There are many recorded versions available of the fado. Call a Center for Latin America if you need help in obtaining the music. A good accompanying class activity is to discuss sex roles as they are portrayed in these two dances and compare with dances in the United States.

**CATEGORY:** MEXICO: NOW

**CONCEPTS:** ECONOMY, U.S./Latin American relations, poverty

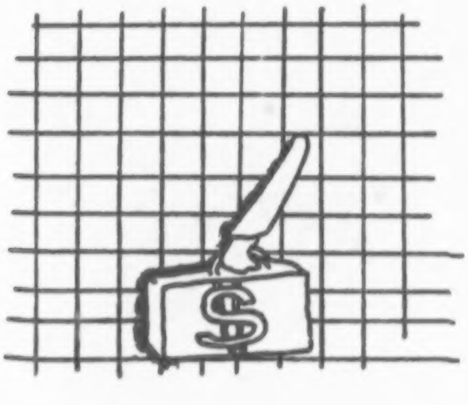
**ACTIVITY:** CALCULATING EXCHANGE RATES

**OBJECTIVES:** The student will be able to mathematically calculate the dollar value of items priced in pesos, and also convert dollar prices into pesos. S/he will also learn the concept of foreign exchange and become aware of the implications of this term for people on both sides of the border.

**MATERIALS:** The following worksheet.

**PROCEDURE:** Reproduce the following worksheet. Distribute to students and have them do the sheet individually or in groups.

**RELATED ACTIVITIES:** You can enrich this activity by adding the concepts of REVALUATION and DEVALUATION. Explain to the students that sometimes governments adjust the value of their money so that they more correctly reflect its real value in comparison to other monies in the world, especially the "strong" currencies such as the U.S. dollar and the German mark. Mexico has recently undergone a series of devaluations due to hard economic times. Have the students suppose that John and María are on their trips when the Mexican peso is devalued by 5%. They can recalculate to see what would happen to their expenses.



## PESO/DOLLAR EXCHANGE WORKSHEET

John Smith is a young executive from Chicago. He earns $25,000 a year (over $2,000 a month, before taxes): he is not rich but he has a small house, good clothes and a car. He has decided to travel to Mexico City. While he is there he has to spend money for a series of things. He knows that $1.00 is equal to 150 pesos. This is the EXCHANGE RATE, the amount of one nation's money you can get when you change your own nation's money. He is shocked when he discovers that his first night at a hotel has cost him 1,500 pesos. It sounds like so much! He is, of course, falling into the same mistake most people make their first few days in Mexico: He is unconsciously thinking that one peso is the same as one dollar. What is he really paying (in dollars) for his hotel? He calculates:

150 pesos = $1.00
1500 pesos ÷ 150 = $10.00 (cost of hotel room!)

John is learning that for people with dollars the exchange rate is very favorable and that while in Mexico most things will be quite cheap for him.

Calculate how much he is paying for other things on this trip:

| | | |
|---|---|---|
| breakfast | 200 pesos | $__________ |
| lunch | 350 pesos | $__________ |
| dinner | 600 pesos | $__________ |
| taxi to museum | 200 pesos | $__________ |
| 1 hardcover book | 300 pesos | $__________ |
| a newspaper | 25 pesos | $__________ |
| a 5 hour tour to Aztec pyramids | 850 pesos | $__________ |
| a handwoven blanket | 2000 pesos | $__________ |
| a large hand carved obsidian statue | 5000 pesos | $__________ |

ESTADOS UNIDOS MEXICANOS

When Mexicans travel to the U.S. the opposite is, of course, true. The exchange rate is unfavorable. María Alvarez, a young executive from Mexico, is visiting Chicago. Her salary is 75,000 pesos a month ($500.00). She is amazed at how fast her pesos are disappearing. She is paying $50.00 a night for a room at a nice (but not fancy) hotel. To find out how many pesos this is she calculates:

$1.00 = 150 pesos
50 x 150 = 7500 pesos

Calculate some of her other expenses in pesos:

| | | |
|---|---|---|
| breakfast | $5.00 | ______________ pesos |
| lunch | $8.00 | ______________ pesos |
| dinner | $12.50 | ______________ pesos |
| taxi to museum | $6.50 | ______________ pesos |
| 1 hardcover book | $20.00 | ______________ pesos |
| a newspaper | $ .25 | ______________ pesos |
| a tour of nightclubs | $60.00 | ______________ pesos |
| a souvenir Chicago T-shirt | $9.50 | ______________ pesos |
| a sweater from Marshall Field's | $50.00 | ______________ pesos |
| a Chicago poster | $3.00 | ______________ pesos |

Think about the following questions so you can discuss them in class:

1. If you look at both John's and María's salaries try to imagine how often each one can travel and how much they can do on their trips.

2. If a Mexican works in the United States and sends dollars to his/her family in Mexico, what does the exchange rate mean to this family?

3. Why do you think Mexico is such a popular place for U.S. tourists? Why do you think so many Mexicans come to the United States?

CATEGORY: MEXICO: NOW

CONCEPTS: MIGRATION, economics, agriculture, poverty

ACTIVITY: SIMULATION DECISION MAKING: TO EMIGRATE OR TO STAY. Students are presented with the complex variables confronting a Mexican family trying to decide how to earn a living in a nation of high unemployment. Based on these variables students decide what their decisions would be in a similar case and why.

OBJECTIVES: The students will learn why Mexicans immigrate to the United States and will be able to describe the factors involved in this decision.

MATERIALS: None.

PROCEDURE: Describe to the children the following situation: The Ibañez family is a rather typical small-town Mexican family. Alberto, Juana and their three children (ages 2, 6, 12) find it very hard to make a living. They live in a farming community but most of the land belongs to large estates. Alberto sometimes finds temporary jobs planting and harvesting but since he has no specialized training he is often unemployed. Juana tends a small plot of land which produces chile peppers and beans, raises a few chickens and does laundry for the hotel in the town. Together, they just make do and cannot afford to give their children other than the basic necessities. Education is not possible since the children will have to work as soon as they are old enough. Their oldest son is already helping in the fields. They want to have a better life. They know that moving to a large city in Mexico will probably not help since many unemployed Mexicans are already there. But they have heard of many people who have gone North to the United States and have been able to earn more money. They are considering doing the same. They must also decide if they should all go, or just Alberto and/or Juana.

Now write the following considerations on the blackboard or hand out lists. The students can either individually decide what they would do and write their reasons as a short essay, or the class can be divided into small groups to discuss a decision they will then report. (If you divide into groups be sure there is a discussion leader and a student who will record and report the decision). A group can also be designated to act out the family discussion as a role playing activity.

## Key Considerations

1. In the U.S. Alberto could probably find a job in a factory.
2. In the U.S. Juana could probably find a job in a factory or in domestic service (cleaning lady, etc.)
3. Either one or both would earn dollars, which are worth more than pesos because of the exchange rate.
4. Their salaries would be higher in the U.S. than in Mexico.
5. Their children could go to schools in the U.S. for free. In Mexico, they can't go to school.
6. Going to the U.S. to work is illegal without a work permit. This is almost impossible to get.
7. To get into the U.S. they would have to enter illegally. This sometimes costs a lot of money and sometimes is dangerous.
8. Since they would be working illegally, they could be caught and deported in a few hours and lose their jobs and belongings.
9. If they work in the U.S. they will not receive any of the rights or benefits of U.S. workers.
10. They speak only Spanish.
11. Their families have lived in the same town for generations. If they go they will miss their parents, grandparents, and friends and all the town traditions. This is especially true if only one goes.
12. They are used to Mexican food, customs and life style. They don't know how people in the U.S. live and are frightened by the unknown.
13. Their families are very close and traditional so their parents and grandparents are begging them not to go. The children like U.S. music and U.S. television programs so they are very excited about the possibility of going.
14. The Mexican economy seems to be getting worse: there are fewer and fewer jobs. The U.S. economy has some unemployment but is relatively strong.

15. The family has a very difficult life but is not starving and they have a small house and plot of land. If they stay, they will remain the same or suffer more difficulties. If they emigrate, they can return after several years as many Mexicans do.

VOCABULARY: deportation, work benefits, life style, unemployment, underemployment, immigration, emigration.

RELATED ACTIVITIES: Students can gain a historical perspective by:

1) asking their parents how and why their ancestors came to the U.S. and reporting to the class and/or

2) doing short reports on how and why other ethnic groups migrated in large numbers: the Irish, Africans, Finns, Poles, Vietnamese, Germans, etc., etc.

# Central America and the Caribbean

CATEGORY: GUATEMALA: PRE-COLUMBIAN

CONCEPTS: AGRICULTURE, race/ethnicity, lifestyle

ACTIVITY: ILLUSTRATING THE QUICHÉ MAYA CALENDAR. The Quiché Mayas of Guatemala depended on the raising of corn for survival. Since their daily activities were closely related to this agriculture activity, they developed a calendar which organized time in direct relation to the milpa (corn field) cycle. The Quiché description of the ecology of each month provides a graphic view of corn production as practiced in pre-Columbian times. The calendar was divided into eighteen 20-day units, with five "empty days" at the end of each year, beginning in what we call March.

OBJECTIVES: While learning something of the pre-Columbian agriculture and life of the Quiché Mayas of Guatemala, students will also be introduced to the possibility of structuring time in different ways, according to the life styles of other cultures.

MATERIALS: Paper for drawing or painting
Paints, crayons, colored pencils

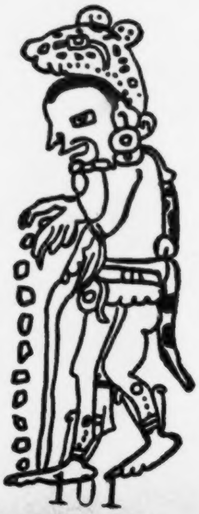
PROCEDURE: Explain the Quiché calendar to the students and give them the dates and month descriptions as follows. Students can then illustrate the months and present a wall display in chronological order, or make complete calendars to take home and share with family and friends. Students also enjoy identifying their birthdays and other special days on this different calendar.

## The Quiché Solar Calendar

| Number | Name | Ecological Association | Correspondence |
|---|---|---|---|
| 1 | Tequexepual (te-ke-she-pu-al) | first planting of corn | March 10-29 |
| 2 | Q'uibapop (key-ba-pope) | period of rain | March 30-April 18 |
| 3 | Sak | white flowers in the fields | April 19-May 8 |
| 4 | Ch'ab | muddy fields | May 9-28 |
| 5 | Jun Bix K'ij (hoon-bish-key) | first song to the sun | May 29-June 17 |
| 6 | Nabe Mam | first old man: bad for planting | June 18-July 7 |
| 7 | Ucab Mam | second old man: same | July 8-27 |

| Number | Name | Ecological Association | Correspondence |
|---|---|---|---|
| 8 | Nabe Liquinca | soft earth | July 28-<br>Aug. 16 |
| 9 | Ucab Liquinca | time for weeding | Aug. 17-<br>Sept. 6 |
| 10 | Nabe Pach | hatching of birds | Sept. 7-26 |
| 11 | Ucab Pach | casting for fish | Sept. 27-<br>Oct. 16 |
| 12 | Tz'ici Lakam<br>(tsee-see-la-kam) | the corn sprouts | Oct. 17-<br>Nov. 15 |
| 13 | Tz'iquin K'ij<br>(tsee-keen-key) | birds fly south | Nov. 16-25 |
| 14 | Cakam | red clouds of heat | Nov. 26-<br>Dec. 15 |
| 15 | Nabe sij<br>(na-bay-see) | burning of weeds and dry stalks | Dec. 16-<br>Jan. 4 |
| 16 | Ucab sij | planting in the mountains | Jan. 5-24 |
| 17 | Rox Sij<br>(rosh-see) | drought | Jan. 25-<br>Feb. 13 |
| 18 | Che' | trees, cold | Feb. 14-<br>Mar. 5 |
|  | Batam (god of the Underworld rules) | 5 unlucky days | Mar. 6-10 |

RESOURCES: Robert M. Carmack, *The Quiché Mayas of Utitlán*, Norman, Oklahoma: University of Oklahoma Press, 1981.



mythical Quiché
figure planting
corn in a milpa

CATEGORY: CUBA AND THE CARIBBEAN: EXPLORATION

CONCEPTS: EXPLORATION

ACTIVITY: WHO AM I? After students have been exposed to several historical accounts of exploration, they need an activity to focus their attention on differences among the explorers and to reinforce the most important names and events. All the riddles together make a good learning center display.

OBJECTIVES: The student will be able to select three facts in order to construct a riddle and use his/her knowledge of given facts to solve classmates' riddles.

PROCEDURE: Using textbook accounts of exploration in the New World, have students choose one of the following:

1) person: either an explorer or another important historical figure (Montezuma or Queen Isabela, for example)

2) place (Cape of Good Hope, El Dorado)

3) thing (sextant, Santa Maria)

4) idea (Crusades, scurvy)

After they have decided on the subject of their riddle, students are to select three key facts, trying not to give the answer away too easily. For example:

1) I am an Incan ruler.

2) Pizarro kidnapped me and

3) demanded the highest ransom ever delivered in the history of the world.

Who am I? (answer: Atahualpa)

Number and display all the riddles; after a specified time, check to see who has solved the most correctly.

RESOURCES: Hammond Innes, The Conquistadores, New York: Alfred A. Knopf, 1969.

CATEGORY: CUBA AND THE CARIBBEAN

CONCEPTS: INTERDEPENDENCY, Flora and Fauna, Colonialism, Agriculture

ACTIVITY: MURAL ON "POST-COLUMBIAN EXCHANGE"

OBJECTIVES: To illustrate the biological and ecological exchanges that began taking place as soon as Columbus made the Americas known to Europe. The long period of independent development in the Americas had, of course, led to the development of plants and animals which were unique. Upon the arrival of the Spaniards, however, commerce quickly led to an exchange of products which gave rise to new, interdependent material cultures. This process continues up to the present so that today all but a few isolated human groups include in their life styles major imports from other world areas. This project will aid in an understanding of how Latin America began to affect world culture.

MATERIALS: Mural or large cardboard background or world map
Magazine pictures
Colored yarn or paint and brushes
Colored paper
Rulers, scissors, staples, pins or glue

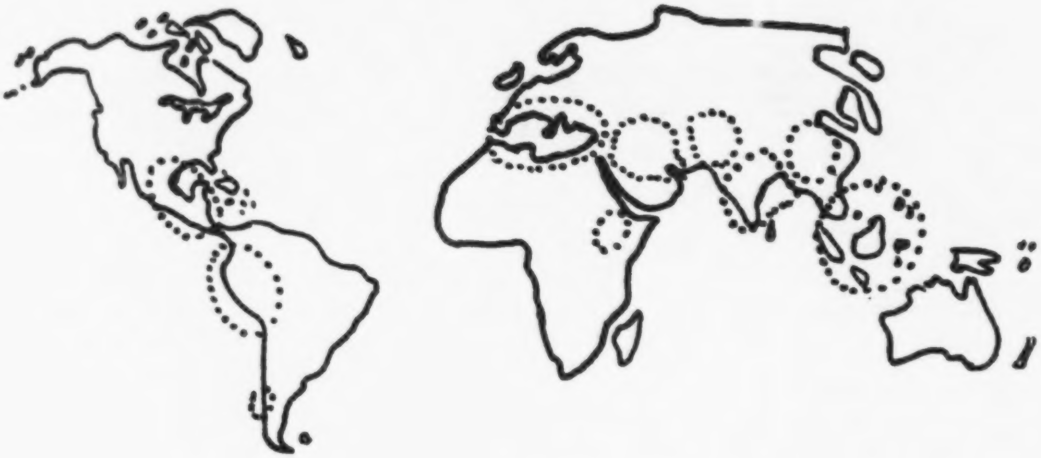
PROCEDURE: Draw or paint a mural-sized map showing the Americas and Europe with the Atlantic Ocean in the center. Paste or draw pictures of plant and animal products native to the Americas and Europe, using a different colored paper for each area. Make two cards for each product. Place one card on the map where the product was found in 1492. Using matching colored lines or yarn indicate the routes of transfer and place the second card at the approximate site of its new home. The project can be expanded to cover Africa and Asia and/or to indicate more recent transfers.

HELPFUL HINTS: Examples of products to be used:

| Latin America to Europe | Europe to Latin America |
|---|---|
| pumpkins | wheat |
| beans (lima, Kidney, string, etc.) | melons |
| potatoes | onions |
| maize | grapes (wine) |
| tobacco | sugarcane |
| chocolate | apples |
| guinea pigs | lettuce |
| turkeys | bananas |
| rubber | dandelions, daisies |
| peanuts | horses |
| avocados | pigs |
| pineapples | cattle |
| tomatoes | sheep |
| chiggers | goats |
| | measles |

RESOURCES:

Crosby, The Colombian Exchange, 1973



Chief World Areas of Origin
of Cultivated Plants

C-6

CATEGORY: CARIBBEAN: COLONIAL

CONCEPTS: GEOGRAPHY, colonization, economics

ACTIVITY: A BUCCANEER BOARD GAME. Buccaneers or pirates were a dangerous reality to Spanish settlers in the New World. By attacking and looting both ships and towns, the pirates not only increased their own fortunes but also destabilized the Spanish Empire, for which they were paid by the English Crown. Sir Francis Drake, perhaps the most famous of these buccaneers, pillaged and burned many towns in all of Latin America. He was considered somewhat of a hero by the British (hence the title "sir"), but Drake has always been synonymous with cruelty and rapacity in the Hispanic world.

OBJECTIVES: Students will become more familiar with Caribbean geography by tracing a theoretical buccaneer route, and by taking "booty" will also become more familiar with the products of colonial America.

MATERIALS: the following game sheet, reproduced for each student
dice
cardboard for making "booty" and "danger" cards
colored pencils
paper and pencil for scoring

PROCEDURE: Divide the class into groups of three or four students. This is a simple game in which each student throws one die and advances the number of circles indicated on the die. Certain circles on the game are designated with a) booty (B) or b) danger (D). When a student lands directly on these circles s/he draws a corresponding booty or danger card, which have been prepared ahead of time and distributed in two separate piles to each group. Cards are not to be drawn if students pass through the designated circles. Each student keeps track of points scored or lost, returning cards to the bottom of the pile after each turn. The game should be timed (1/2 to 3/4 hour). If a student reaches homebase s/he may restart the voyage and pick up more points. When time is up the student in each group with the highest total score wins the game.

HELPFUL HINTS: Booty and danger cards should include the following:

Booty Cards

| | |
|---|---|
| 5 silver bars: | 5 points |
| 10 silver bars: | 10 points |
| 20 silver bars: | 20 points |
| 5 gold bars: | 10 points |
| 10 gold bars: | 20 points |
| 20 gold bars: | 40 points |
| 1 large box of pearls: | 15 points |
| 10 casks of Spanish wine: | 5 points |

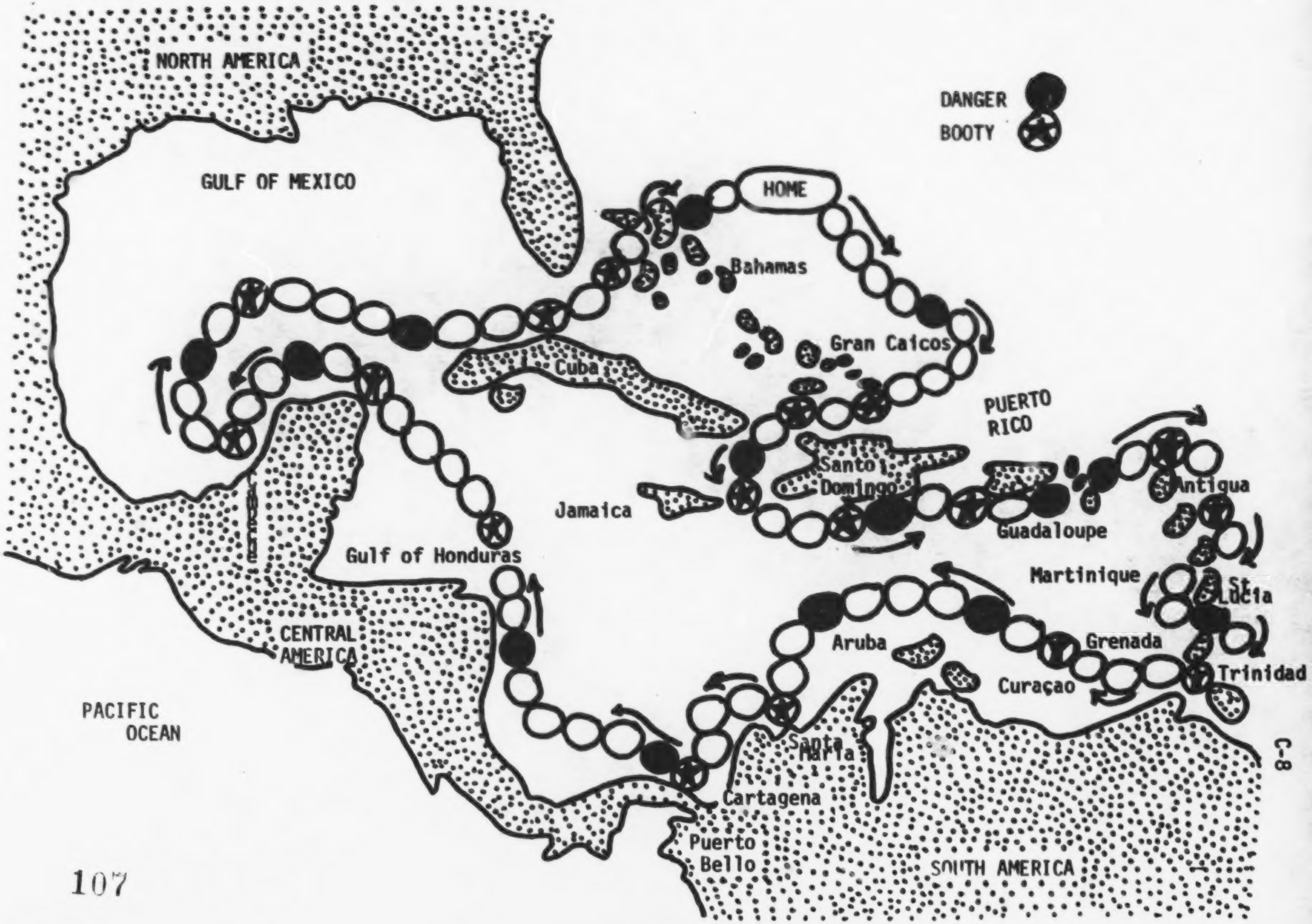
| | |
|---|---|
| shipment of chickens: | 5 points |
| load of fresh fruit: | 5 points |
| 10 head of cattle: | 5 points |
| 20 head of cattle: | 10 points |
| shipment of hides: | 15 points |
| 20 bales of silk: | 15 points |
| shipment of sugar: | 20 points |
| 10 fine Spanish tapestries: | 5 points |
| shipment of vicuña wool: | 15 points |
| governor taken hostage: | 40 points |
| chest full of pieces of eight: | 20 points |
| 2 chests full of pieces of eight: | 40 points |
| emeralds from Brazil: | 50 points |
| collection of fine jewelry: | 30 points |
| 10 jars of ambergris: | 10 points |
| fine tin and pewter ware: | 10 points |
| pistols, swords, lances: | 25 points |
| shipment of nutmeg from Grenada: | 15 points |
| vanilla from Mexico: | 15 points |
| chocolate from Mexico: | 20 points |
| Spanish furniture: | 15 points |
| 10 horses: | 10 points |

## Danger Cards

| | |
|---|---|
| hurricane: | -20 points |
| mutiny: | -10 points |
| ship damaged on reefs: | -10 points |
| captain injured during raid: | -15 points |
| "sea monster" (octopus) frightens crew: | - 5 points |
| ship trapped in bay by Spanish ship: | -25 points |
| attacked by Spanish navy: | -30 points |
| storm brewing: | - 5 points |
| ship damaged during battle: | -10 points |
| no wind, slow travel: | - 5 points |
| fire aboard ship: | -15 points |
| illness attacks crew: | -10 points |

VOCABULARY: buccaneer, booty, vicuña, ambergris, pewter, nutmeg.

RESOURCES: John Masefield, On the Spanish Main, London: Methuen and Co., 1906.


NORTH AMERICA
GULF OF MEXICO
DANGER ●
BOOTY
HOME
Bahamas
Gran Caicos
Cuba
PUERTO RICO
Santo Domingo
Jamaica
Antigua
Guadaloupe
Martinique
St. Lucia
Grenada
Trinidad
Gulf of Honduras
Aruba
Curaçao
CENTRAL AMERICA
PACIFIC OCEAN
Santa Maria
Cartagena
Puerto Bello
SOUTH AMERICA

C-8

CATEGORY: CARIBBEAN: COLONIAL

CONCEPTS: SLAVERY, WOMEN, economics, agriculture, ethnicity

ACTIVITY: READING ABOUT AND DISCUSSING THE ROLE OF WOMEN IN SLAVERY. This reading is translated and adapted from a Puerto Rican textbook on women in Latin America. It is designed to teach the often forgotten role of women in the history of Latin America and to create pride among women, especially Black and Indian women, who often feel they are of little or no importance in the development of society.

OBJECTIVES: Students will learn some specific aspects of slavery and will also discover the role slave women played in shaping Caribbean culture and in the struggle for abolishing slavery.

MATERIALS: Reproduction of the following reading

PROCEDURE: Distribute and have the students read the article on slavery and women. A series of different activities can follow the reading.

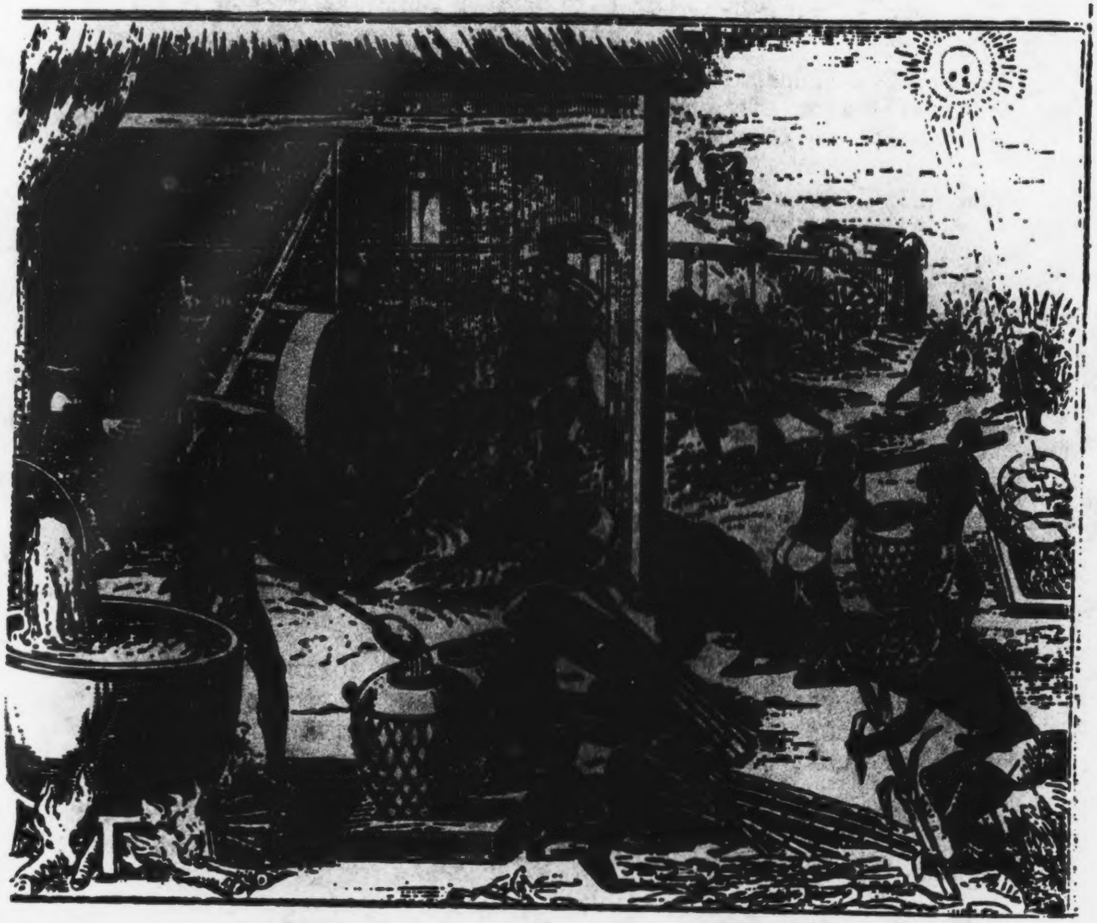
1. A mock court room reinactment. Based on the legal ways to achieve freedom and other moral or practical considerations; different students can argue for the freedom of a slave or the abolishment of slavery.

2. Further studies. Students can work in the library to find out about and give class reports on a) other important figures in the struggle against slavery, b) further ways in which African culture influenced the Americas.

3. Discussion. Students can discuss the question of cultural and personal pride. Why is it important to know about our ancestors' achievements? Why do you think it is sometimes difficult to know the roles of some groups? How do people feel about themselves if they have no cultural pride? What do you know about the importance of your ethnic group in history? About the role of women as well as men in your cultural history?

VOCABULARY: criollo, domestic slave, day laborer, field slave, abolition, freed slaves

RESOURCES: C.R. Boxer, Mary and Misogyny: Women in Iberian Expansion Overseas 1415-1815, London: Gerald Duckworth and Company Limited, 1975. Ana M. Pescatello, Power and Pawn: The Female in Iberian Families, Societies and Culture, London: Greenwood Press, 1976. June Nash and Helen Ichen Safa (eds.), Sex and Class in Latin America, New York: Praeger, 1976.



Slaves making sugar in the sixteenth century

# Women in Caribbean Slavery

When the Europeans brought African slaves to America, they never imagined that they were bringing one of the most important roots of the future population of the continent. Slavery had existed in Europe for many centuries before the conquest of America. First Europeans had enslaved members of neighboring communities and then they enslaved Arabs and Jews. The slavery of Africans was authorized by the Spanish crown as soon as the colonization of America began in the early 1500's. Since the native population of the Caribbean was dying out, due to imported diseases and war, the Spaniards brought Blacks from Africa to cultivate the land and work in the mines.

In 1501, the African slave trade began in Hispaniola, (the island that would become Haiti and Santo Domingo). Slaves were brought primarily to work on sugar cane plantations. From there, the slave trade soon spread to the other Spanish colonies. African women also came to America in slavery. They were forced to work in a variety of different ways.

Domestic slaves took care of all the work that had to be done in the master's home. They cooked, took care of children, did laundry and house cleaning, ironed, and took care of vegetable gardens and raised small livestock. As they were in charge of the meals, they often used African recipes adapted to the vegetables, fruits and meats that were available in the region. Their masters soon developed a taste for the food and so new dishes were added to the typical Spanish diet. In this way, "criolla" cooking became an important part of Caribbean culture. This cooking is a mixture of African, Spanish and native American recipes, spices and ingredients that is still popular today. Women slaves also became experts in preparing teas and home remedies with the leaves, bark and roots of Caribbean plants.

Many women slaves prepared candies and pastries which they sold on the streets of colonial towns. These slaves were called day laborers. Their earnings had to be turned over to the master. Some of these women were roving street venders, others had fixed stalls on street corners or at the entrance to churches or public buildings. After some time, the freed slave women took over this business of sidewalk candy sales, a custom still common in many Latin American countries. Women, as well as children, worked side by side with men in the fields. In the barracks, far from the master's home, lived the field slaves. They planted, cared for, and harvested the agricultural products. Women, as well as children, worked side by side with men in the fields. All that they planted and harvested belonged only to the master. Behind the slaves' barracks were small pieces of land which the slaves cultivated for their own use. It was the women who spent the most time working on these plots. They also raised cows and pigs which they sold in an attempt to save money with which to buy their own freedom.

There were several ways in which slaves could become free. These were:

1. Through the last will and testament of the master. Some owners freed a few or even all of their slaves in their wills.

2. Paying for their own freedom. This system was introduced in the 18th century. Master and slave agreed upon an amount of money which the slave could pay in installments. The slaves received no wages for the work they did for the master, so only a few were able to save enough money by working in the small amount of free time they had.

3. By purchasing the freedom of a newborn child at the moment the child was baptized.

4. Slaves who fled from other countries were accepted and given freedom in Puerto Rico, if they pledged fidelity to the Spanish Crown and became Catholics.

5. By informing on other slaves who planned rebellions or acts of sabotage.

Although these legal means existed for achieving freedom, very few slaves were able to take advantage of them. They developed other means of protest and rebellion until finally the system of slavery was abolished.

Obtaining freedom for millions of human beings who lived in slavery was the work of many people over almost four centuries. In Haiti, for example, half a million blacks and mulattos (part African, part European) fought for liberty. In Cuba, the slaves joined with other patriots in the war to free Cuba from Spain, since they knew that this was the only way to abolish slavery. In the many struggles to end slavery, the most important and numerous group were the slaves themselves.

Women slaves played a key role in the rebellions against the system. Slavery was no lighter a burden for women who worked the same hours as men, often up to 16 hours a day, and who shared in the heavy duties in the sugar cane and cotton fields. Most children were sold to other masters, so women had to suffer giving birth to sons and daughters who could be taken away at any moment. It is natural that the top priority of the woman slave was to gain freedom.

Since slave women were considered of such little importance by the Spanish men who kept the historical records of the time, it is difficult to discover the names and stories of most who bravely struggled to end slavery. Recently, we have been able to find out about several.

1. An African woman named María de Jesús participated in a rebellion in Santo Domingo in the 19th century. With a group of slaves, she sought refuge in the Bauruco mountains. There the group set up a self-sufficient agricultural community. Only years later was she captured. This is the story of hundreds of slave women--we know only one name.

2. Eleuteria and Fabiana were two slave women in Puerto Rico who took their masters to court. Eleuteria claimed that her master had promised her freedom because she had given birth to his child. Fabiana accused her master of punishing her with a whip. The judge freed Eleuteria, but said that Fabiana's punishment was legal according to the laws of slavery.

3. Many women ran away alone or in groups. Juliana of the town of Cangrejos fled in 1832. Elisa de Ponce posed as beggar and, going from town to town, finally arrived in San Juan, Puerto Rico in 1856. Reyes de Manati hid from her master for 5 months, before returning in 1872, one year before slavery was abolished in Puerto Rico. This is all we know of these women.

4. Mariana Grajales, mother of Maceo, a leader of Cuban independence, fought beside her son in the battle against Spanish troops.

5. Celestina Cordero was a schoolteacher who taught boys and girls, black and white, to read and write many years before slavery was abolished in Puerto Rico.

There are many more stories of African women who helped shape Latin American history. We will probably never know most of these stories or even their names, even though they had such an important role in shaping the world as it is today.

(Translated and adapted from Yo También Soy América, Centro de Investigaciones Sociales de la Universidad de Puerto Rico, Río Piedras, Puerto Rico.)

**CATEGORY:** PUERTO RICO: NINETEENTH CENTURY

**CONCEPTS:** FOLKLORE, economics

**ACTIVITY:** A MINIDRAMA: PEDRO URDEMALES AND THE THREE CORNERED HAT. Pedro Urdemales is a rascal who appears in folktales throughout the Hispanic world. Trickster, petty thief and anti-hero, Pedro is found in hundreds of folktales from Spain, to Mexico, to Chile. The following is an adaptation of a Pedro Urdemales story as told in Puerto Rico.

**OBJECTIVE:** Students will prepare and perform a typical Hispanic folktale.

**MATERIALS:** See play notes for Setting, Costumes and Music.

**RELATED ACTIVITIES:** Students will find it interesting to discuss the idea of "anti-hero." Have them identify the meaning of anti-hero as represented by Pedro Urdemales. Then they can try to identify anti-heroes in our culture, for example cartoon characters, the Great American Hero from television, Prince, etc.

## Pedro Urdemales and the Three Cornered Hat

Characters: Narrator, Pedro Urdemales, vegetable vendor, tonic and herb vendor, priest, rich farmer, third vendor, village and farm folk.

Setting: Main plaza of a small Latin American town. The backdrop (painted on a sheet) shows a cathedral and other colonial style buildings, as well as trees and flowers. There are various tables (representing vending stands) around the stage. One table has vegetables and fruits, another bottles and herbs, a third material remnants, etc. There are many people milling around, some talking with each other, others bartering.

Playing time: ten minutes

Costumes: one three-cornered red hat; a long robe and cross for the priest; all can be dressed in tunic-like shirts and blouses with colorful sashes and can wear sandals.

Music: Puerto Rican "salsa" would be very appropriate background music.

Historical period: Nineteenth Century

X X X X X X X X X X X X X X X X X X X X

NARRATOR: Once upon a time Pedro Urdemales found out that a festival was being held in a small town. He figured that such an occasion would be perfect to pull one of his typical stunts because money would be flowing freely in the buying and selling of horses, cows and chickens. As usual, Pedro wanted to get lots of money without doing any honest work. On this fine day, he entered the village wearing a three-cornered red hat that was sure to attract everyone's attention.

[Pedro Urdemales, in a bright red hat and sporting an engraciating smile, walks on stage and approaches the vegetable merchant's stand.]

VEGETABLE MERCHANT: Hello, young man. May I help you?

PEDRO: Yes, sir. I am a stranger in town and with so much activity because of the festival I am worried about carrying my money with me. [Takes out a cloth bag full of coins.]

VEGETABLE MERCHANT: That is certainly wise. On a day like today there are often thieves and tricksters around.

PEDRO: You look like an honest man [woman]. Would you please keep my money in a safe place until I return?

VEGETABLE MERCHANT: Of course. You can trust me. I have a reputation to keep in this town.

PEDRO: These are my hard-earned savings. When I return with one of the corners of my hat turned down you will know I want my money back.

VEGETABLE MERCHANT: All right. Have a good day at the fair!

[Pedro gives the merchant his bag of coins and leaves the stand. He then approaches a woman/man selling tonics and special herbs at another stand.]

PEDRO: A good day to you, ma'm [sir].

TONIC MERCHANT: Would you like to buy one of my special tonics? This cilantro water will keep you from getting bald...And this small bottle of musk oil will make you lucky in love.

PEDRO: Actually, you look like such a successful and honest person that I would like to ask you a big favor.

[Pedro and the tonic merchant continue to discuss, in very low voices, Pedro's desire to deposit another bag of money, which he will retrieve with a corner of his hat turned down. This is done in pantomime so that it is clear that Pedro is repeating the scene just acted out with the vegetable merchant. Meanwhile, the other people at the fair mill around discussing sales and purchases in loud voices. Ad lib somewhat like this:]

PEASANT #1: You expect me to pay two pesos for that hen? How do I know it lays eggs?

VILLAGER #1: This burro is the hardest working animal you will ever find. I'm selling it for almost nothing. I need the money because my husband is ill.

PEASANT #2: That horse is sway-backed. I'll only pay 8 pesos.

ET CETERA.....

[Pedro Urdemales waves goodbye to the tonic seller after depositing his second bag of coins. He looks around and spots a priest in long gray robes in front of the cathedral. He approaches.]

PEDRO: Father, I am indeed glad to see a man of the cloth.

PRIEST: My son, what is it? Do you have a problem on such a festive day?

PEDRO: Yes, indeed. Worrying about my hard-earned savings is keeping me from enjoying this happy occasion.

[In the same pantomime, Pedro shows the money bag, signals his hat, leaves the bag and waves goodbye. The town and country people speak again, ad libbing.]

VILLAGER #2: Tonight we're going to have a wonderful time. Juan will play the guitar and we'll all dance until dawn.

PEASANT #3: The banquet will be delicious...roast suckling pig, fried bananas and black beans with rice.

PEASANT #4: At mass this morning I prayed for success in selling all my eggs.

VILLAGER #3: I hope those clouds don't mean a long rain. We wouldn't want our fair to be rained out!

[Pedro Urdemales stations himself near a prosperous looking farmer. It begins to rain and everyone shouts and covers their heads with hands, clothing, etc. Pedro takes off his red hat and puts it inside his jacket as if it were an extremely valuable object.]

RICH FARMER: Why are you taking more care of your hat than of your own head?

PEDRO: This hat is the most valuable thing in the whole world. I must be extremely careful with it.

RICH FARMER: But how can such a strange hat be of any value at all?

PEDRO: This hat works for me. So I don't have to work at all and I live very well. Every time I fold down one of its corners, the people I approach give me money.

RICH FARMER: I just can't believe that. Do you think I'm a fool?

PEDRO: Now that it has stopped raining you can see for yourself. I'm going to put my hat to work immediately because I need some money for lunch.

[Pedro puts on his hat, doubles one corner, and walks over to the vegetable merchant. The rich farmer follows right behind. The merchant looks at Pedro's hat and without uttering a word hands Pedro the bag of money. Pedro and the farmer walk away.]

PEDRO: Are you satisfied? You saw with your own eyes that I don't make up stories.

RICH FARMER: That was incredible. Hmmm... [scheming look.] Would you consider selling that hat?

PEDRO: I have no intention of selling my hat. Are you crazy? With this hat I will never have to do a day's work.

RICH FARMER: Such a hat is a danger to you. There are many thieves who would like to steal it and you could get hurt. Wouldn't it be better to sell it for lots of money with which you could buy a house and cows and horses?

PEDRO: Well....maybe you're right.

RICH FARMER: I tell you what. I will relieve you of the risk and buy your hat for 1000 pesos.

PEDRO: Ha, ha, ha, ha, ha. I can get that much money by just putting on the hat two or three times.

RICH FARMER: All right. I'm only trying to help you. I can offer you 10,000 pesos in gold coins. That is everything I have earned from the sale of my livestock.

PEDRO: Well.....all right.

RICH FARMER: [suspicious look.] Are you sure there is no trick involved here? I believe I would like to see the hat work again.

PEDRO: If you still doubt my word, I can show you.

[The two approach the tonic seller who gives Pedro his money immediately and without a word.]

PEDRO: [offended] You see how well it works!

RICH FARMER: Oh, yes. I'm so sorry I offended you. I will pay you the 10,000 pesos right now. Give me the hat!

PEDRO: Wait a minute. I would like a horse, too. I'll give you the hat for 10,000 pesos and your beautiful black stallion.

RICH FARMER: Fine. It's a hard bargain but I do want to help you.

PEDRO: Just to make sure you are absolutely convinced, I will show you that the hat even works with a priest. Come along.

[Both approach the grey-robed priest]

PRIEST: Wait just one moment,my son. [He turns and removes the money bag from a niche in the cathedral wall] Bless you and go in peace. [He walks away]

RICH FARMER: This is truly miraculous! Here are your 10,000 pesos.

PEDRO: Thank you, thank you! And here is your magic hat.
[He races away laughing with glee.]

[The farmer examines the hat for a moment, turns down a corner and confidently approaches a street vendor. He stands in front of the vendor staring. The vendor stares back silently. Moments pass.]

VENDOR: Well, what is it you want?

RICH FARMER: Aren't you going to give me a bag full of money?

VENDOR: Ha, ha, ha, ha, ha.

[The farmer removes the hat and tries folding down different corners. The vendor simply continues to laugh and soon everyone at the fair is laughing at the strange antics of the rich farmer.]

RICH FARMER: Oh, I have been tricked. I have been robbed. Police, Police!

**NARRATOR:** The police investigated the farmer's complaint. When the plot was fully discovered, everyone in town knew that Pedro Urdemales had come to visit for he was famous throughout the country for similar adventures. And the rich farmer discovered that because of his greed and ambition he had been tricked by an even more clever rascal than himself.

CURTAIN

CATEGORY: CENTRAL AMERICA: NOW

CONCEPTS: AGRICULTURE, economics, geography, transportation, U.S./Latin American relations, colonialism

ACTIVITY: BULLETIN BOARD DISPLAY: THE BANANA - FROM GUATEMALA TO YOUR TABLE. Students as well as adults often forget the work involved in providing many of the products we consume without a second thought. The banana is a clear example of this. The history of this fruit, as well as the process by which it is cultivated and distributed to U.S. homes, can be a fascinating eye-opener. In this lesson, students will study the banana in order to set up a display showing the process by which it arrives at their breakfast tables or in lunch boxes.

OBJECTIVES: Students will portray on a bulletin board or classroom walls the story of the banana. They will learn how it is cultivated, transported and distributed.

MATERIALS: Bulletin boards or wall space
Paper and drawing or painting materials

PROCEDURE: Following is a history of the banana in the New World and a description of the process by which it is grown, harvested and distributed. Give your students this information and then assign individual students or small groups the task of portraying in drawings the different steps in the banana's history and cultivation. Hang these drawings on a bulletin board or on the wall so that students can visually follow the story. Both the history and cultivation process of the banana are given here. You can use either or both of these aspects for the display.

## The History of the Banana

1. The banana probably originated in the sultry tropics of South Asia. It was known to the ancient Chinese, Greeks, and Romans. Alexander the Great found abundant bananas in the valley of the Indus River in 327 B.C.

2. The Arabs are credited with introducing them into the Holy Land and northern Egypt in the seventh century. From there they were introduced in the Canary Islands.

3. Friar Tomás de Berlanga, a Catholic priest from Spain, planted the first bananas in the Western Hemisphere. In 1516 he landed on Hispaniola (the island of Haiti and the Dominican Republic) and planted banana roots. When Friar Berlanga was made Bishop of Panama, he also introduced the fruit there. Other missionaries followed his example throughout the Caribbean.

4. For many years the banana produced a constant food supply for the people of the Caribbean, but the development of the banana trade took a long time.

5. The first word we hear about bananas in the United States comes in 1690. In that year, an unknown skipper delivered a shipment of bananas to Salem, Massachusetts. The New Englanders boiled the fruit with pork and found it disgusting.

6. By 1850 regular shipments of bananas began to arrive in New York, Philadelphia and Baltimore. Shipping was difficult because if the weather was bad, most of the fruit was overripe when it arrived. These bananas were purchased a few bunches at a time by pushcart peddlers who hawked them in the streets of the cities.

7. In 1864 Carl Franc, steward on a schooner running between New York and Panama (then part of Colombia), tried shipping bananas that were still green. He was very successful and made a tidy profit. He soon had a monopoly of the banana trade to New York.

8. In 1877, Captain Lorenzo Dow Baker, a tall and bewiskered New England skipper, took his family to Jamaica to set up a banana export business. He encouraged the Jamaicans to raise more bananas and soon Jamaica was one of the greatest banana-producing regions.

9. In 1883 Minor Keith set up the Colombia Land Company in Costa Rica. With his profits he financed a railroad in Costa Rica and set up the banana industry.

10. In 1898 the United Fruit Company was founded by the conglomeration of three companies purchased by Minor Keith. This company soon controlled most of the banana trade in Latin America and also transportation, communication and even politics of the area.

11. In the early part of the century 2 major technical advances shaped the banana industry, (a) cargo ships were refrigerated to protect the bananas and (b) telegraphs allowed for a more efficient delivery system and served to warn of adverse weather conditions at sea.

12. In 1928, Colombian banana workers went on strike for better wages and working conditions. Several hundred were massacred during a demonstration. They were shot by army forces, thus ending the strike.

13. In the 1930's a leaf blight, sigatoka, ravaged plantations in Honduras, Guatemala and Costa Rica. This disease caused a crisis in the banana industry. People in Central America and the Caribbean, who had come to depend on the banana for a livelihood, faced unemployment and hunger.

14. In the 1940's, President Ubico of Guatemala signed decree number 2.795, giving plantation owners the legal right to kill workers in order to avoid unrest and strikes.

15. In the 1950's the banana business recovered and today remains a booming business.

## Cultivation and Distribution of the Banana

1. Banana plantations are carved out of virgin jungle lands. The land is first surveyed and then the thick undergrowth is cut down. Deep drainage ditches are dug to divert the heavy tropical rains.

2. A complete support system must be set up which includes the construction of railroads for transporting the bananas, bridges, telephone lines, and buildings for storage and for employees. After all this is done planting can begin.

3. A plantation is laid out in sections so that work can be done in an organized fashion. Each section is marked with stakes to indicate planting each 20 feet. Every three to four months workers must clean out the underbrush.

4. Banana rootstocks, which have buds similar to the eyes of a potato, are planted about a foot deep in the ground. They grow very quickly and within 3-4 weeks shoots begin to grow. Only the stronger shoots are allowed to grow; workers cut the others off.

5. Banana plants reach maturity in about 14 months. They stand about 15-30 feet high. It is not really a tree as most people think, but rather a tall, fibrous plant.

6. When the plant is about 10 months old a large flower bud appears at the center of the leaf cluster. The length of its stem increases slowly and the bud bends downward. In 3-4 months the bud opens, exposing clusters of flowers, pointing downwards.

7. Each cluster of flowers develops into a "hand" of bananas, composed of 10-20 "fingers." As time passes, the bananas grow plump and large, and turn upward. At maturity a stem bears 70-200 bananas and weighs from 60-90 pounds.

8. The same root stock produces a second stalk about the time the first stalk is ready to harvest. In this way, the plant continues to produce fruit.

9. Bananas must be cut during a three day period when they are at a certain stage of maturity. They are cut green because if they ripen on the plant they lose their flavor and their skins burst open.

10. Teams of two plantation workers cut bananas. A broad, flat knife, fitted to the end of a long pole, is used to cut down the stalks. One worker only slightly cuts the stalk a few feet below the bunch. In this way, the weight of the fruit causes the plant to bend over slowly and the second man can catch it on his shoulders. This avoids the danger of the fruit crashing to the ground and becoming bruised.

11. The workers place the harvested bananas in basket-like containers which fit onto a mule or in a cart. They are taken to one of the railroad spurs which dot the plantation and connect with the main railroads which transport the fruit to the shipping center.

12. Before being loaded aboard ship, banana bunches are dipped into vats containing antiseptic solutions. This kills any insects. A fungicide mixture is also painted at the end of each stalk, to prevent the growth of bacteria which would cause rotting.

13. Bananas are loaded onto the ships on large conveyor belts. Only one bunch of bananas is put into each of the canvas pockets of the belt, which moves continuously over the side of the ship and down into the hold.

14. In the hold, workers carefully store the stems, butt end down, in air-conditioned wooden bins. Large ventilators keep the cool air circulating around each bunch. The temperature must remain at about 57° F. during the entire voyage.

15. Bananas are unloaded very carefully on conveyor belts. Inspectors check the bunches for overripeness or bruising, and keep count of the accepted bunches.

16. The fruit is loaded into refrigerated freight cars or trucks and transported to warehouses all over the U.S.

17. In the local warehouses, the bananas are kept in warm ripening rooms for 3-4 days.

18. When ripe, the bananas are delivered in smaller clusters to retailers. U.S. families purchase them and take them home to enjoy for breakfast, lunch, dinner or snacks.

(Note: The history of banana cultivation in Central America and the Caribbean is complex and full of contradictions and violence. Depending on one's perspective, it is seen either as a major pioneering effort to bring prosperity to the area, or as systematic exploitation of Latin American land and people. We have included indications of the reasons for both views in our brief history. It is important for students to have a rounded view and to consider both the pros and cons of the banana industry:

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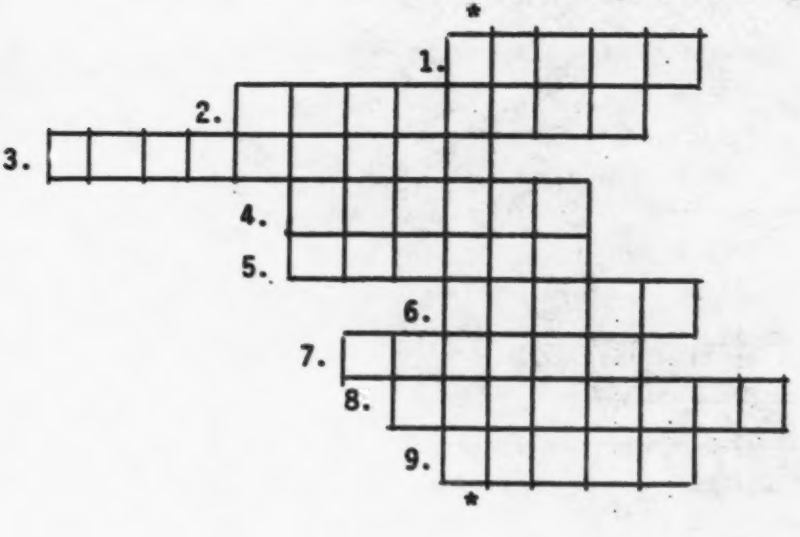
## PUZZLE #1

Words loaned to English from Spanish



1. A complex of buildings
2. A type of hat
3. A tropical storm
4. A celebration
5. A musical instrument
6. Sun-dried brick
7. A red fruit used as a vegetable
8. An insect that extracts blood
9. A type of Latin American music

*MYSTERY WORD*: ______________________________

a. Bananas, of many different types, provide a major food staple for large sectors of the population in Central America and the Caribbean.

b. The development of the industry led to improved systems of transportation and communication.

c. The banana has provided an important export crop for these nations.

d. The conversion of these economies to monoculture economies (which depend on only one crop) meant extreme vulnerability to the whole nation. Any fall in international banana prices, any plague or bad weather caused the economy to collapse.

e. Large plantations and conglomerate banana companies removed ownership of the land from the people who lived in these nations. Instead of being able to grow food needed for a balanced diet, these countries had to import food at very high prices.

f. It is unfortunate but historically true that the large banana companies controlled almost every aspect of life in these countries, at times becoming almost "de facto" governments (hence the term "banana republic"). Attempts to curtail this control or to improve the conditions of the agricultural workers were often met with extreme violence.

VOCABULARY: monopoly, monoculture, conglomerate, sigatoka (leaf blight), plantation agriculture, conveyor belts, ripening rooms, retailer, banana republic.

SOURCES: General Secretariat, Organization of American States, Bananas, Washington, D.C.: 1971 (good description of production but ignores the negative side of banana monoculture). Eduardo Galeano, The Open Veins of Latin America: Five Centuries of Pillage of a Continent, New York: Monthly Review Press, 1973 (as evident from the title, a harsh indictment of the banana industry as well as coffee, sugar, mining, etc.). Two novels which deal with "banana barons" are John Dos Passos' The 42nd Parallel and Miguel Angel Asturias' The Green Pope.

**CATEGORY:** GUATEMALA: NOW

**CONCEPTS:** TRANSPORTATION, race/ethnicity, agriculture

**ACTIVITY:** BALANCING A PRODUCE BASKET ON THE HEAD. Students, by learning this game, will reproduce a daily activity of the Indians of Guatemala.

**OBJECTIVE:** To learn the necessary skills to carry a basket full of goods using the head instead of the hands -- skills known by most Guatemalan Indians. Students will learn about the importance of this technique in the economy of small towns in Guatemala as a method of transporting crops and products from the countryside to the marketplace.

**MATERIALS:** Light-weight flat baskets, old pieces of cloth (one basket and one piece of cloth per team), flowers, fruits, vegetables (or other small objects to be put into the baskets), sign "FINCA" and sign "MERCADO."

**PROCEDURE:** To add more meaning to this game, the teacher should provide the students with a general background on the marketplace in Latin America -- its economic and social importance, its historical background, as follows:

In Guatemala (as well as in the rest of Latin America), market day is often the most important day of the week. This is not new, for historic evidence has shown that there was a marketplace in every Mayan city and village at the time of the discovery of the New World. Today, marketplaces are very similar to those of the ancient Mayas, and many even have colorful Indian names. Chichicastenango (chē chē kăs tĕ năn gō), for example, is a very famous market town in Guatemala. Here, a great market is held twice a week in the plaza in front of the church. Descendants of the ancient Mayas come from miles around to set up booths and show their wares. On their way to market, the men jog along the dusty mountain roads, and their backs are laden with products to be sold. Very often, one can barely see the men beneath their heavy loads.

The women and the young carry huge flat baskets on top of their heads. Into their baskets they put the family's food for the day and any goods they hope to sell -- vegetables, fruits, fresh flowers, beautiful hand-woven cloth, small pots, and even live, domestic animals such as hens and doves. Both of these techniques (carrying goods on back and in baskets) can be easily learned and such is the purpose of this unit.

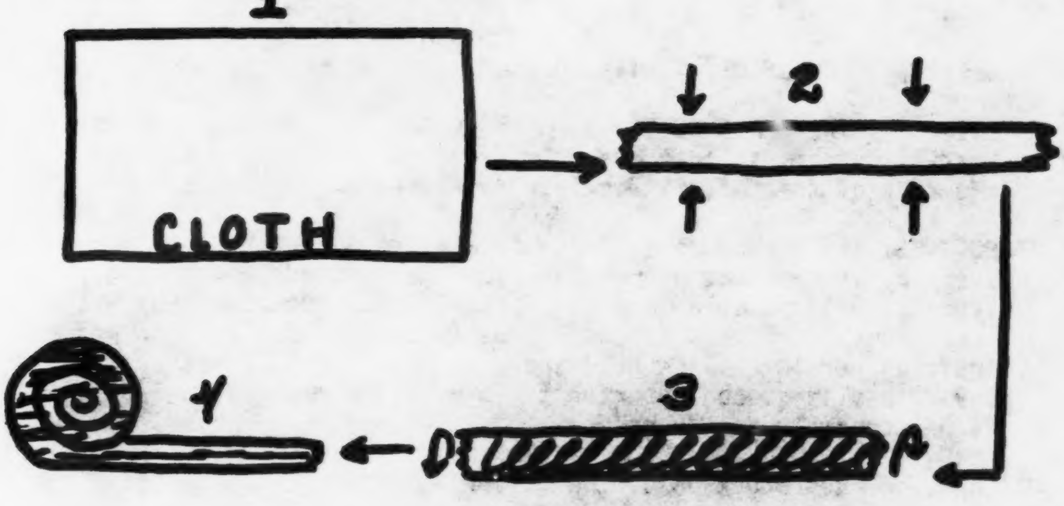
Divide the class into teams of 10 students each. Designate two points in the classroom, which will be called "FINCA" (farm) and "MERCADO" (marketplace). "FINCA" will be the start point.

Roll the piece of cloth into the shape of a snake (see diagram 2 ). Roll the "snake" into a snail (see diagram 4). This turban will now be called TRAPO, and will be worn, when carrying the baskets, between the head and the basket (see diagram 5). The TRAPO serves as a base for the basket and helps the carrier to maintain equilibrium.

The teams line up at the starting point, or FINCA, The first player of the first team picks up the objects his/her team hopes to "sell," and puts them in his/her basket. The TRAPO is placed on top of his/her head, followed by the basket (see diagram 5). The first players of the other teams do the same. At a signal, the first players start their assigned route: from the FINCA to the MERCADO and back, carrying, of course, a basket on their heads. Should the basket fall, the player carrying it shall return to FINCA and begin his/her trip again. After completing the journey, each player gives his/her basket to the next runner on his/her team, who will follow the same route. The team which finishes first is the winner.

A discussion should follow this game. Were the students comfortable using their heads and not their hands to carry a basket? What purpose does the TRAPO serve? Does it help to maintain equilibrium? Why? Is it easier/harder to carry a basket on the head with/without the TRAPO?

HELPFUL TIPS: The vertebral column supports the weight of the basket, and, therefore, the body should be kept as rigid and upright as possible, to best maintain equilibrium. Also, make sure that the center of the basket coincides with the center of the TRAPO.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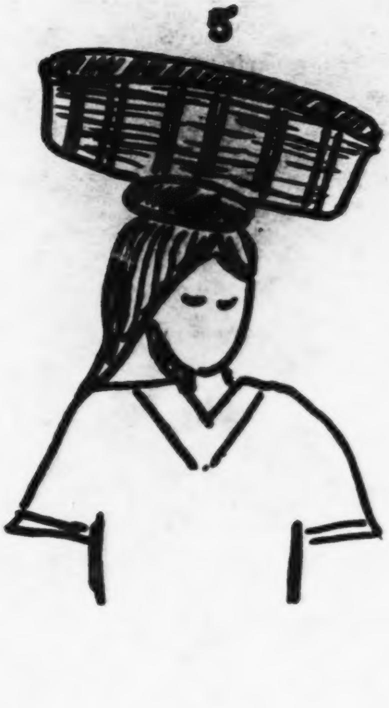
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CATEGORY: HONDURAS: NOW

CONCEPTS: ECONOMICS, Family, Urban vs. rural, Agriculture

ACTIVITY: THE PEREZ GO TO THE MARKETPLACE, a game designed to best illustrate the process of marketing in Honduras, as in the rest of the Central American countries.

OBJECTIVES: To introduce students to a process that takes place everyday in many Latin American countries: trade, marketing. Students will be able to participate in that process; they will learn about the products campesinos (peasants) sell, their prices, articles rural families need and what they actually are able to buy. This is a good opportunity to practice mathematical skills, as new concepts are learned.

MATERIALS: Reproduction of the following game.

PROCEDURE: This activity may begin by having the students ask themselves how they think trade occurs in Honduras. Read the story preceding the game, explaining the vocabulary. Follow the sequence of the game: what they need → what they sell → money available → what they get. To conclude, have the students discuss how marketing in this rural area of Honduras differs from marketing in a rural area of the United States. [Prices of articles are given in Lempiras: its U.S. dollar value may be obtained by dividing each amount by two. Example: L.5.00 ÷ 2 = $2.50]

# The Pérez Family Goes to Market

Francisco José Pérez Escobar lives with his family in a small farm near Catacamas, Olancho, Honduras. On his little piece of land he grows cereal grains and vegetables. This year, the crop of beans has been a good one, and the Pérez family is getting ready to go to the marketplace in Catacamas, where they will sell their products and buy many things the family needs.

Francisco picked up a total of 9 quintales of beans. He decided to keep 1 1/2 qq for the family consumption, which leaves him with 7 1/2 to sell. Francisco sets his prices at £.0.50/pound, or £.42.00/ approx. If a good customer makes a different offer, Francisco will accept it -- he's very flexible.

Juanita, Francisco's wife, and their seven children have been preparing other articles they will try to sell at the marketplace. Among these we find eggs, hens, chickens, flowers and cheese. Carmen (15 years old) is the oldest child in the family, and the only one who knows how to read and write. Neither Francisco nor Juanita had a chance to go to school. (This, unfortunately, is not an isolated case in Honduras, where, as in the rest of the Latin American countries, illiteracy rates are very high). With Carmen's help, Juanita has made a list of things they need. They hope they will be able to buy all they need, but that is almost impossible for they won't have enough money. So, they will dicide later on what is most needed (and affordable).

NOTE:

1 quintal (qq) = 100 lbs.

1 Lempora (£) (Honduras National Currency) = $0.5 £2 X $1

The family needs to purchase:

| | |
|---|---|
| 5 gallons of cooking oil at ₡5.75/gallon | = ₡ |
| 25 lbs. of salt at ₡ 0.20/lb. | = ₡ |
| 1 qq of rice at ₡ 0.50/lb. | = ₡ |
| 1 1/2 qq of corn at ₡ 0.38/lb. | = ₡ |
| 1 qq of sugar at ₡ 0.63/lb. | = ₡ |
| 9 pairs of shoes at ₡16.00/ pr. | = ₡ |
| 9 dresses at ₡ 13/person. | = ₡ |
| 3 packs of cold medicine at ₡3.00/ | = ₡ |
| 2 bottles of cough syrup at 1.50/bottle | = ₡ |
| 3 bottles of rubbing alcohol at ₡ 1.75/bottle | = ₡ |
| 2 gallons of Kerosene at ₡ 4.50/gallon | = ₡ |
| 1 new radio at ₡ 18.00 | = ₡ |
| 3 new flashlights at ₡ 6.00 each | = ₡ |
| 4 new machetes at ₡ 8.00 each | = ₡ |
| 2 new saddles at ₡12.00 each | = ₡ |
| Batteries at ₡ 12.00 | = ₡ 12.00 |
| 2 boxes of wax candles at ₡ 7.00 each | = ₡ |
| Kitchen utensils at ₡ 25.00 | ₡ = 25.00 |

TOTAL AMOUNT ₡

NEEDED =

Francisco sold:

1 1/2 qq at ₤0.50/pound = ₤ ____________

1 qq at ₤0.47/pound = ₤ ____________

2 1/2 qq at ₤42/qq = ₤ ____________

1 qq at ₤45/qq = ₤ 45.00

TOTAL = ₤ ____________

(Francisco was not able to sell one quintal, which he'll keep to sell at some other time).

Juanita sold:

4 dz. eggs at ₤1.25 = ₤ ____________

10 dz. eggs at ₤1.20 = ₤ ____________

3 dz. eggs at ₤0.98 = ₤ ____________

3 hens at ₤8.50/each = ₤ ____________

7 chickens at ₤7.25/each = ₤ ____________

6 bunches of flowers at ₤1.30/each = ₤ ____________

5 pounds of cheese at ₤2.00/lb. = ₤

TOTAL = = ₤ ____________

Total family income = ₤ ____________

Francisco and Juanita know that it will not be possible to buy all they need for there is not enough money. Carmen (the only one that reads and writes) has gone to church with her younger brothers and sisters. The Pérez family needs help to calculate what they will be able to buy with the money available.

You can help them. Make a list of the articles you consider to be the most important, and add up their costs. The total should be equal to or less than the family income.

| Amount | Article | Price |
|---|---|---|
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| | TOTAL | L |

**CATEGORY:** CARIBBEAN: NOW

**CONCEPTS:** LANGUAGE, interdependency

**ACTIVITY:** WORD PUZZLES. Students must complete the puzzles after learning some common "borrowed words" both Spanish and English.

**OBJECTIVES:** The students will be able to identify and use a variety of borrowed words. They will also be made aware of how languages, in this case English and Spanish, can evolve through contact with another language and the products and way of life represented by that language.

**MATERIALS:** The following reading including lists of borrowed words, and two puzzles.

**PROCEDURE:** 1) Before reading about borrowed words, it is recommended that the students (either individually or collectively) compile a list of words that we use in English that are of Spanish origin. The teacher might assist by encouraging the students to think of geographical names in the Southwestern United States.

2) Read and discuss worksheet of borrowed words.

3) Complete puzzles. These may be done individually or in small groups, with or without the lists that were studied.

**RELATED ACTIVITY:** After completing this activity, the students can be asked to find as many borrowed Spanish words as possible in newspapers, magazines, advertisements and the like, and then make a collage out of them.

**VOCABULARY:** "préstamos" (literally, loan), here refers to borrowed or loaned words: "anglicism," an English word (sometimes modified) that is used in another language.

## SPANISH (ESPAÑOL) / ENGLISH (INGLES): A MUTUAL INFLUENCE

Do it, "pronto"! ... What a "bonanza"! ... a "cabaña" on the beach ... a shopping "plaza" ... an "aficionado" of foreign films ... What a "macho" man! ... the "rodeo" is coming to town ... I'm ready for a "siesta" ...

Although these words are perfectly acceptable "English" words, They are "préstamos" or borrowed from Spanish. If not for our proximity to many Latin American nations, our vocabulary might not have the richness of such words.

The following is a list of Spanish words that we have adopted in English. Although not always necessary, definitions are given. Cover the definitions and see how many you can identify or define without looking. (In some cases, the spelling has been changed in English, so you will see in parentheses the proper Spanish spelling.)

| | PRESTAMOS | | DEFINITIONS |
|---|---|---|---|
| 1. | fiesta | 1. | party |
| 2. | siesta | 2. | afternoon nap |
| 3. | macho | 3. | masculine quality |
| 4. | plaza | 4. | a complex of shops or buildings |
| 5. | aficionado | 5. | a fan/ enthusiast |
| 6. | cabana (cabaña) | 6. | cabin or hut |
| 7. | pronto | 7. | at once |
| 8. | lasso (lazo) | 8. | lariot |
| 9. | sombrero | 9. | a type of hat |
| 10. | poncho | 10. | a cloak like a blanket with a hole in the middle for the head |
| 11. | adobe | 11. | sun-dried brick |
| 12. | patio | 12. | a paved area near a home |
| 13. | bronco | 13. | a wild pony |
| 14. | pinto | 14. | a horse or pony |
| 15. | rodeo | 15. | competition of the skills of cowboys |
| 16. | pinata (piñata) | 16. | papier-mache figures usually filled with candy |
| 17. | salsa | 17. | literally, sauce; refers to Latin music |
| 18. | barrio | 18. | a district of a city, often a slum |
| 19. | sierra | 19. | a mountain range |
| 20. | vista | 20. | view or outlook |
| 21. | canyon (cañón) | 21. | a long, narrow valley between high cliffs |
| 22. | mosquito | 22. | an insect that extracts blood |
| 23. | banana | 23. | a tropical fruit |
| 24. | chocolate * | 24. | a substance made from roasted cacao seeds |

| | | | |
|---|---|---|---|
| 25. | tortilla | 25. | thin, flat, round pancake of unleavened cornmeal |
| 26. | tomato * (tomate) | 26. | red fruit with juicy pulp, used as a vegetable |
| 27. | chile * | 27. | a dried red pepper |
| 28. | guitar (guitarra) | 28. | musical instrument |
| 29. | barbecue(barbacoa) | 29. | apparatus used for cooking meat on an open fire |
| 30. | hurricane (huracán) | 30. | a violent, tropical cyclone with severe high winds |

*NOTE: These words come from "Nahuatl" or the language of the Aztecs.

This list would be incomplete if we failed to include some of the numerous place names in the United States that are of Spanish origin. How many definitions do you already know? What other place names can you add to this list?

| | PLACE NAMES | | DEFINITIONS |
|---|---|---|---|
| 1. | Amarillo | 1. | Yellow |
| 2. | Arizona | 2. | Arid Zone |
| 3. | Boca Raton | 3. | Mouse Mouth |
| 4. | Colorado | 4. | Red |
| 5. | El Paso | 5. | The Pass |
| 6. | Florida | 6. | Flowery |
| 7. | Montana | 7. | Mountain |
| 8. | Nevada | 8. | Snow Fall |
| 9. | Palo Alto | 9. | High Pole |
| 10. | Pasadena | 10. | Strolling Place |
| 11. | Reno | 11. | Reindeer |

Up to this point we have only studied Spanish words that have been adopted in the United States, but this is certainly a reciprocal exchange. The American influence is prevalent throughout much of Latin America (with greatest influence in the Caribbean) and it is revealed in their customs, mode of dress, and, as we shall see, in their language.

The following is a list of anglicisms, or English words that have been adopted by many Latin American countries. Especially among the Caribbean nations, it would not be uncommon to hear any number of these words on any given day.

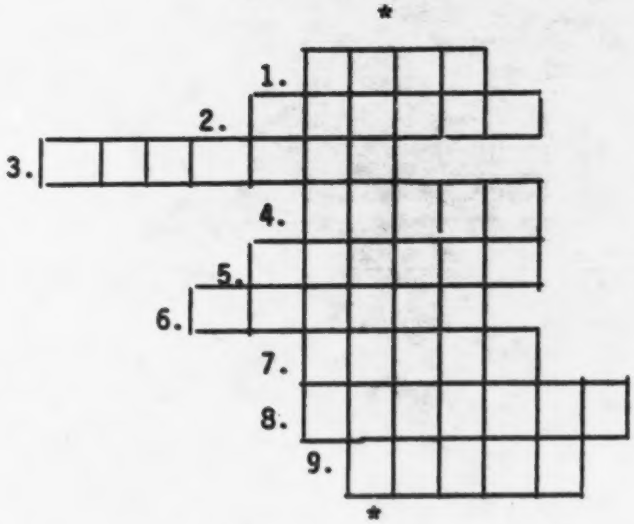
*NOTE: only the words that may not be clear are defined.

| | | |
|---|---|---|
| 1. | sandwich | |
| 2. | bar | |
| 3. | biste or biftec | beefsteak |
| 4. | boicot | boycott |
| 5. | boxeo | boxing |
| 6. | club | |

| | | |
|---|---|---|
| 7. | fútbol | soccer |
| 8. | jeep | |
| 9. | tenis | |
| 10. | whiskey ( or güisqui) | |
| 11. | yate | yacht |
| 12. | líder | leader |
| 13 | mítin | meeting |
| 14 | boyscout | |
| 15. | coctel | cocktail |
| 16. | reportero | |
| 17. | hair spray | |
| 18. | flash (camera) | |
| 19. | pull-over | |
| 20. | suéter | |
| 21. | flirt | |
| 22. | ticket | |
| 23. | camping | |
| 24. | beisbol | baseball |
| 25. | jonrón | homerun |
| 26. | aut! | out! |
| 27. | batero | batter |
| 28. | estraik | strike |
| 29. | nocaut | knock out |
| 30. | jeans | |
| 31. | queque | cake |
| 32. | panqueque | |
| 33. | parqueo | parking |
| 34. | hippie | |
| 35. | teen | |
| 36. | O.K. | |
| 37. | all right | |

## PUZZLE #2

English words loaned to Spanish



1. A sailing vessel
2. What every "beisbol" player wants to hit
3. To pitch a tent for vacationing
4. A sudden, brief display of light used with a camera
5. An alcoholic liquor distilled from grain
6. To abstain from using, buying, or dealing with, as a protest
7. One in charge or command of others
8. Three of these and you're "aut"
9. A group of people assembled, usually for business purposes

*MYSTERY WORD*:____________________________________

**CATEGORY:** DOMINICAN REPUBLIC AND THE CARIBBEAN: NOW

**CONCEPTS:** WOMEN, family

**ACTIVITY:** READING A FOLKTALE ABOUT WOMEN IN THE DOMINICAN REPUBLIC. The following reading is a folk story from the Dominican Republic, as told by Mrs. Tijides Garridos, a native of that country and mother-in-law of Prof. Ralph Stekle Boggs, author of "The King of the Mountain," (New York, The Vanguard Press, Inc., 1960), from which this story was taken.

**OBJECTIVES:** Students will be introduced to a new social image of Latin American women as pictured in this tale, opposed to the social image produced by conventional stereotypes.

**MATERIALS:** Reproduction of Who Rules the Roost, a folk story from the Dominican Republic.

**PROCEDURE:** Distribute and have the students read the story. Several activities may follow the reading.

1. Discussion. What were the students' ideas about Latin American women before reading the story? Did they change? Why? What is a stereotype? How does a stereotype affect the image we create in our minds? How does the Judge's comment reinforce our stereotypes of Latin-American women?
2. A short essay may be written in which students answer the following question: In my society (The U.S./ethnic group), who rules the roost? Why?
3. The opinion of the students as a group may be gathered from these essays. It may be posted and it may serve as a topic of discussion: Why do we think that way?

# Who Rules the Roost?

In a small town of the Dominican Republic there once lived two men who were good friends. Both were merchants. One, José, sold yucca and corn. The other, Francisco, sold yams. These two often talked together, about this, that, and the other.

One day, José, the older of the two, said to his friend Francisco, "From the oldest days, from the days when the world began, from the first days Christopher Columbus saw our blessed Island of Hispaniola, and right on down to our day, woman has been the ruler of the house. She is not only queen of the house, but also king."

"Now, José," said Francisco, "I say you are wrong. True, I am not married, as you are, but I say man rules the house, and woman follows. The man heads his home, and his wife obeys him."

"My good friend Francisco! You are a thousand times wrong. Am I not married? I should know! Look around you, right here in our town, and all the farms around the town. Look as far as you like, for that matter. You will always find that I am right, no matter where you look in this world. Woman rules the roost!

"You are wrong, José, dead wrong. I tell you man is the rooster of the house, and woman just cackles."

And so they argued, but neither convinced the other he was right. It got so that every evening after their work was done they would look for each other and begin to argue the same question over and over.

One evening the argument became livelier than usual, and José said he would prove he was right.

"I'll tell you what we'll do, Francisco. You say that man rules the house. I say that woman rules the roost. We can argue this question until Judgment Day, and we'll get nowhere. Let us put the matter to a test. Whichever of us wins, the other must admit that he was wrong. Agreed?"

"I agree," said Francisco.

"Here's what we'll do. I'll have a dozen horses, and you take a dozen cows. We'll go from house to house and talk to people and find out whether the man of each house or his wife is master. If it's the woman, we'll give her a cow. If it's the man, we'll give him a horse. What do you say to that?"

"That's a good plan. I agree!" said Francisco.

Bright and early the next morning, José was at the meeting place with his dozen horses, and Francisco with his cows. They set out with the animals behind them. "Remember," said Francisco, "the first one who gives away all his animals loses."

When they came near the first house, they could hear before they ever reached the door who was the master there. The woman was screaming at her husband for not having locked up the pigs the night before. The husband stood with head bowed and did not open his mouth.

"Give her a cow!" said José victoriously. And Francisco sadly did so without saying a word.

They went to the next house. While they were still out in the road they heard a woman shout, "Go and get the bread! Be quick about it, and don't argue with me!"

Francisco looked at José in despair and meekly gave that woman a cow. And so they went from house to house, and quickly found out who was the head--the woman of course! Poor Francisco had to give away cow after cow. Finally, he had just one cow left, but José still had his twelve horses. Francisco's face had grown longer and longer, and José's smile had grown broader and broader.

At last they came to the house where the judge of the town lived. The judge was home, but his wife was out.

"Good morning, buenos días, Señor Judge," they both said respectfully. "We are trying to find out who is the master of the house in the different homes of our community; the man or his wife."

"I said the woman always rules the house," said José with great certainty.

"And I said the man is master in his home," said Francisco sadly.

To his surprise, the judge said, "You are right, Francisco. Here in my house I am the head and master. Whatever I say goes. My wife does as I say."

"I am glad to hear that, Señor Judge," said José.

"Yes, it's been that way from the day we were married," the judge said proudly.

"You are a lucky man, Señor Judge," said José. The Lord has blessed you."

"It's really quite simple," continued the judge, encouraged by this respect and admiration. "All you have to do is to begin the very first hour you are married to show your wife that you are the head of the house."

"You are the first man we have found to say that," said Francisco, his spirits rising.

"In this house, my word is law," continued the judge.

"I am delighted to hear that, indeed," said José, "even though I lose a horse by it. You see, Señor Judge, we decided to give a horse to each man who is master of his house. You are the first to get one. I have a dozen horses here. Please come out and choose the one you like best."

"Do you really mean this?" asked the judge.

"Yes, I do," said José. "Come and take the one that pleases you the most."

"This is my lucky day," said the judge joyfully. "You say there are twelve to choose from?"

"That's right!" said José. "See, here they are."

The judge came out and looked them over carefully. "Just look at that black one," he said. "He looks as if he could run a good race. But that brown one! He looks strong and healthy. And that spotted one! He's certainly a handsome horse. Well, well, well! It's really hard to choose. I tell you, José, just wait until my wife comes back. She's a fine judge of horses. Besides, I'd like to please her. It's funny, but she is right most of the time."

"Father in heaven!" cried José. "He's no better than the rest. Give him your last cow, Francisco. Unfortunately for us men, I won. You can easily see who rules the house here."

Francisco did not say one word. Sadly he handed over his last cow to the judge. Then he turned to José and said in two words, "You win!"

Now, everyone knows who rules the roost in the Dominican Republic, just as in all the rest of the world: the woman.

CATEGORY: NICARAGUA: NOW

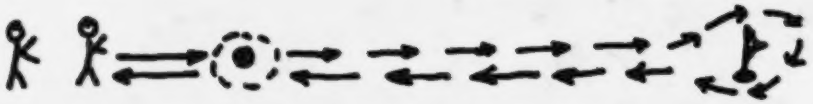
CONCEPTS: LEISURE ACTIVITIES, education

ACTIVITY: RELAY GAME FOR PRACTICING SOCCER SKILLS. The Ministry of Education of Nicaragua has developed a series of games to teach physical coordination and build physical fitness. Since soccer is one of the major sports of Nicaragua (as well as the rest of Latin America), some of the skills stressed are those that will make a successful soccer player. While the most popular U.S. sports tend to stress hand-eye coordination, soccer depends on agile footwork and the use of other parts of the body.

OBJECTIVES: Students will begin to develop a physical skill not common to U.S. sports but vital to soccer, perhaps the world's most popular game. They will become aware of how certain aspects of physical fitness and sports coordination respond to cultural factors.

MATERIALS: Soccer balls or other similar round balls; powdered chalk or other to make circles on field or gym floor; stakes, posts, flags or similar to serve as goals.

PROCEDURE: Form teams of 4-6 students. Place them in lines for a relay activity. About 20 feet in front of each team mark a circle of about 2 feet in diameter. Some 40 or 50 feet further on place stakes, flags, poles or some similar object. Balls should be placed in each circle and at the word "go" the first students run towards the circle, take the ball with short kicks up to the stake, dribble kick around the stake and return the ball to the circle in the same manner. The ball must be left in the circle: if it rolls out the player must return.



Upon depositing the ball the player races back to the line, tags the following player, and goes to the back of the line. The following and all successive players repeat the maneuver. The first team whose final player returns successfully to the starting line wins. Hands can never touch the ball. Tell the students that short, precise kicks will be better since long, hard kicks will only make them lose control of the ball. (Source: Programa de Quinto Grado, Ministerio de Educación Dirección de Programación Educativa, República de Nicaragua.)

RELATED ACTIVITIES: This activity will be much more meaningful if students discuss the following:

1. Do they feel strange or uncomfortable not being able to use their hands? Is it frustrating? Why?
2. What types of skills and physical training are needed for the sports they normally practice or watch?
3. Can they think of games they played when they were younger that prepared these or other skills?
4. What role do sports play in our lives?

**CATEGORY:** CARIBBEAN AND CENTRAL AMERICA: NOW

**CONCEPTS:** POVERTY, revolution, human rights, urban/rural, education

**ACTIVITY:** STUDYING VITAL STATISTICS AND THE QUALITY OF LIFE. Sometimes it is difficult for all of us to understand the human reality that is revealed in statistical evidence. While statistics never tell us a complete story, and can even be used to hide or twist the truth, they can often help express broad trends. This exercise presents a series of key statistics which give us some idea of the quality of life in two Central American and one Caribbean nation.

**OBJECTIVES:** Students will become familiar with certain selected types of statistics and discuss how these relate to real human experience.

**MATERIALS:** None

**PROCEDURE:** Present each type of statistic. Discuss first its meaning, then write the statistics for each country on the blackboard. Discuss the meaning in human terms and compare these numbers.

1. Life expectancy at birth(*)

| | |
|---|---|
| Costa Rica | 68 years |
| Cuba | 70 years |
| Guatemala | 53 years |

a) What things contribute to increasing life expectancy?
b) What does this statistic for each country lead you to believe about health care, nutrition, amount of poverty, level of violence, and government programs in each country?

2. Infant mortality rate

| | |
|---|---|
| Costa Rica | 19 per thousand |
| Cuba | 19 per thousand |
| Guatemala | 70 per thousand |

a) What contributes to high infant mortality rates?
b) Compare life expectancy rates with infant mortality rates. Do you see a trend in each country?
c) What do these statistics make you suppose about education and other things for children in each country?

3. Percentage of Literacy

| | total | male | female |
|---|---|---|---|
| Costa Rica | 90% | 90% | 90% |
| Cuba | 96% | statistics not available | |
| Guatemala | 48% | 55% | 41% |

a) Why is literacy important? What causes illiteracy?
b) Compare the male and female percentages. Why are there differences in one country?

4. Percentage of agricultural and urban populations

| | urban population | population in agriculture |
|---|---|---|
| Costa Rica | 41% | 36% |
| Cuba | 69% | 30% |
| Guatemala | 36% | 59% |

a) What do you think these figures indicate about industrial development?
b) Do you think you see any connection between these statistics and life expectancy, literacy and the other statistics?

5. Annual rate of population growth

| | |
|---|---|
| Costa Rica | 3.1% |
| Cuba | 0.7% |
| Guatemala | 2.8% |

a) Population growth is the result of more people being born than those who die in a country. What factors other than a population's health would affect growth? (Birth control? A war? Late marriages?)

b) Is population growth good or bad for a country? Does it depend on other factors? Which?

6. Some of these statistics deal with types of human rights: the right to health care, the right to education, the right to healthy nourishment. Many Latin Americans who favor revolution of one type or another think these rights are more important than free speech, free enterprise, etc.

Here are a list of freedoms. Have the students choose five that they would pick if they could only have five.

free speech
freedom from hunger
freedom from fear
freedom from disease
free enterprise
freedom to vote

freedom to learn
freedom of religion and/or belief

freedom from cold
freedom from unemployment
freedom of assembly

Some Latin Americans feel that several of these freedoms prevent other of the freedoms. Can students see any conflict in the idea of "total freedom"?

VOCABULARY: life expectancy, infant mortality, literacy, population growth

(*Statistics are for 1983.)

CATEGORY: THE DOMINICAN REPUBLIC: NOW

CONCEPTS: HOLIDAYS, food

ACTIVITY: DESCRIPTION OF CHRISTMAS IN THE DOMINICAN REPUBLIC. The description below of Christmas in the Dominican Republic was written by a student from that country. It shows both the similarities and differences in how this holiday is celebrated.

OBJECTIVES: To introduce students to alternative forms of celebrating a major holiday. How climate, economy, customs and foreign influences all have a role in shaping the way we celebrate will become evident in this reading.

MATERIALS: Copies of the reading "Christmas in the Dominican Republic"

PROCEDURE: Distribute the reading to all students. After it has been read, the following are interesting points to discuss.

1. Describe what is different about the Dominican Christmas. Also describe what is similar or the same.

2. Can you identify which traditions are of Spanish origin and which developed in Santo Domingo itself? What U.S. Christmas traditions come from other places. Where did they come from.

3. Tradition is obviously important at Christmas. What role do you think tradition plays in our lives? When we lose or change traditions, what do you think this means?

RELATED ACTIVITIES: You can make and serve sancocho for Christmas or another celebration. Here is the recipe from the Dominican Republic.

1 lg. chicken or
2 lbs. of pork from ribs
1 long pork sausage
1 ham bone
4 green plantains
1 turnip
2 lbs. potatoes
3 cobs of fresh corn
parsley
fresh coriander
1 chile pepper
4 garlic cloves
1 onion
1 tbsp. vinager
salt to taste
1 tbsp. vegetable oil

Season and then quickly fry the meat til brown. Boil the remaining ingrediants cut in small pieces in a large pot with approximately 4 pints of water. Once the water has boiled several minutes add the meat and the sauce produced in frying. Slowly boil until all ingredients are cooked through and the soup is tasty. Delicious served with avocado slices.

University Campus in
Santo Domingo

# CHRISTMAS IN THE DOMINICAN REPUBLIC

by María Pinzón

The Dominican Republic is located in the Caribbean. It shares the island of La Hispaniola with Haiti. The climate is tropical and, therefore, there aren't any seasonal changes.

There is a great contrast between the two countries that share the island. While Haitians' official language is French, the Dominican Republic speaks Spanish.

Christmas is a very important event in the Dominican Republic, where the population is mostly Catholic. Celebrations start early in December when all the stores stock up with items in every price range.

Every public employee receives a "doble sueldo," a Christmas bonus, amounting to one month's salary. Most businesses also follow the custom of "doble sueldo."

There are two popular shopping areas, namely La Calle del Conde and La Avenida Mella. La Calle del Conde caters to customers from all economic levels while La Avenida Mella caters to the lower income group.

La Calle del Conde is a narrow street with only one lane of cars. The sidewalks are narrow and become even less accessible when street vendors set their merchandise out on them.

You can walk La Calle del Conde, which is approximately ten blocks long, without ever getting tired. While you are trying to get through the crowds you can delight yourself with different music which emerges from the record stores onto the street; you may hear Julio Iglesias on one block and Elvis on the next.

During your walk through La Calle del Conde, street vendors will follow you trying to sell their merchandise which ranges from plastic dolls which jump at the press of a button to real live pets. You can leave the crowd by entering one of the stores where the air conditioner chills you and where the sales people are so courteous that you just don't want to step out again into the crowd and the heat.

By six o'clock on December 24, if you have not finished your purchases you are out of luck, because everything is closed. People have gone home to prepare for supper.

Christmas dinner is comprised of different plates which can range from pork on the grill, ham or sancocho. Sancocho is a popular dish among all income groups; it contains plantains, meat and vegetables all made into a soup. This delicious dinner is shared with the family and close friends.

While at dinner, you may be surprised to hear in your front yard a group playing "aguinaldos," songs popularly played during the Christmas season. It is customary to tip the music players thus encouraging them to play more before they move to the next house.

Nearing 12 Midnight the party starts to break up, for some will go to "La Misa del Gallo" (Midnight mass) and some will decide to stay talking and drinking until dawn. Mass on Christmas Day is normally held only at 12 noon to allow those who didn't go to La Misa del Gallo to still come to mass.

On Christmas Day some people will exchange some gifts, but it has been the old custom to wait until "El día de Reyes" The Three Kings' Day, on January 6th.

Because of American influence from the frequent travels between the two countries, the old custom has been slowly disappearing, meaning that gifts are often exchanged both times, on December 25 and January the 6th.

On January 5th, at 7 p.m. the Three Kings go on parade. Children from all over are anxiously awaiting to see the Three Kings pass in front of them. You can hear the children scream asking for last-minute items they forgot to include on their list of gifts.

After the Three Kings pass on their camels every child rushes home to bed, but before they put their head on the pillow, they place some water and grass under the Christmas tree for the camels.

The next day, January 6th, every child wakes up happy and spends most of the day playing with his/her new toys. On January 7th, everyone returns to school.

**CATEGORY:** NICARAGUA: NOW

**CONCEPTS:** EDUCATION, revolution, poverty, government, language, art

**ACTIVITY:** A STORY ON LITERACY AND MAKING POSTERS FOR A LITERACY CAMPAIGN. Illiteracy is a major problem in some Latin American nations. The fact that a large percentage of the population of some areas can neither read nor write is a matter of social, political and economic concern. By learning about the problem of illiteracy students will not only have a better grasp of the situation in Nicaragua and the rest of Central America, but will also have a new perspective on their own education.

**MATERIALS:** Copies of the reading on literacy
Paper and colored pens or paint for making posters

**PROCEDURE:** Have students read and discuss the hand-out story on literacy. Discussion topics might include:

1. What is the value of knowing how to read and write? List things people cannot do if they don't have these skills.

2. On a personal level, reading is important. How is it important for the well-being of a country in general?

3. It is said that illiteracy and poverty go hand-in-hand. Can you explain why?

4. It has also been said that illiteracy prevents people from being free. Can you think of ways in which this may be true?

5. One of the biggest challenges of teaching people to read and write is to convince them that it is important. Why do you think some of the peasants in Marta's village might have resisted learning?

6. In the story, Ileana also learned from her students. What does your teacher learn from you?

After the discussion students can make posters to encourage literacy or improved reading and writing skills. These can be displayed in class, or school halls, or even a local library.

**VOCABULARY:** literacy, illiteracy, Somoza, Sandinistas, malaria, brainwash

**RESOURCES:** Bob Peterson, "Nicaraguan Reading Program Reduces Illiteracy Rate," News and Views (January, 1981), Wisconsin Education Association.

# Ileana and Marta: A Story of Literacy

Ileana and Marta are two young women from Nicaragua. Until they met in the spring of 1980, their lives were so different that neither one could even imagine how the other one lived. The Nicaraguan literacy campaign changed both of them in important ways.

In July of 1979 the dictatorship that had governed Nicaragua for more than 40 years was finally overthrown. The last dictator was Anastasio Somoza, who had become infamous for his corruption and exploitation of the poor in his country. The new government was formed by a group of revolutionaries, the men and women who fought in the countryside against Somoza's army. These revolutionaries called themselves the Sandinistas, taking the name of their hero, General Augusto Sandino, a Nicaraguan peasant leader who was assassinated in 1934. After so many years of unfair government, one of the first goals of the new Sandinista government was to wipe out illiteracy. In order to do this, they organized a campaign and sent 85,000 young instructors to rural areas for 6 months.

Ileana was one of these young instructors. She was 16 years old and the daughter of a middle class family from Managua, the capital city. She went to a good high school, studied hard, and spent her free time listening to rock music, shopping for clothes and going to movies. When Ileana first heard about the literacy campaign, she was puzzled. "What is 'literacy' anyway?" she asked.

Literacy is the ability to read and write. Illiteracy means that a person can do neither. An illiterate person lives in a world without books, magazines, newspapers, cards, letters, signs, and written instructions. Under the Somoza government 50% of the people in Nicaragua were illiterate. Many people felt that Somoza kept so many people illiterate because without the ability to read or write, the poor could not learn new ideas as easily, ideas such as freedom, equality and democracy. After the revolution, the new government decided to fight illiteracy, which was especially serious in the rural areas.

Ileana became interested in the literacy campaign and volunteered to become an instructor. In order to allow people like Ileana to join the campaign, schools were closed in Managua for four months. She joined thousands of other people, many young, in brigades that would be sent to the poorest sections of the country. After a short period of training she left Managua in a truck full of high school and college students to begin work. They took with them books, paper, pencils, and anti-malaria pills.

Ileana's parents were proud of their daughter for having chosen to go to the country and help the literacy brigade. Some other parents were afraid that their children would not be safe or that the new government would "brainwash" the volunteers. But Ileana, her family, and most other Nicaraguans were glad to see that the needs of the poor were finally being recognized.

After traveling for many hours Ileana and two other volunteers arrived in a small village. As the truck drove off, she began an experience entirely different from anything she had ever imagined. Ileana felt frightened and lonely as she looked around and saw the small village: no sidewalks, no street lights, strange sounds and smells, and a group of unsmiling village men staring at the new arrivals.

Several women approached the group and welcomed the instructors to the village. The women showed Ileana to a small shack belonging to the Rodríguez family, who had offered their home to Ileana for the six months that she would be working in the village. Ileana was nervous as the family members introduced themselves to her, and her eyes opened wide with amazement when she realized that the one room shack was all the room the family of six had. Mrs. Rodríguez told Marta, the sixteen year old daughter, to show Ileana where she would be sleeping. The straw mat on the floor looked terribly uncomfortable, but she was tired, and if her new "family" could do it, so could she.

Fortunately for Ileana, the hard work that filled her days for the next few weeks soon made her forget her loneliness and discomfort. She awoke at 6:00 a.m. and went to the fields to help with the corn and beans. On some days, she and her fellow teachers would work building latrines, preparing the school room, and constructing a small building to serve as a health clinic. In the afternoons, Ileana and her friends taught the women and children to read and write. In the evenings, after dinner, they taught the men who had spent all day in the fields. When it was time for bed Ileana was so tired that she could only think a moment about how she missed her own bed, the hot shower, and the comfortable family room of her home in Managua.

Within a short time Ileana began to feel close friendship with the Rodríguez family, and especially with Marta, who was her own age. At first, Marta had been somewhat in awe of the young woman from the big city. She knew that life in her village was not as glamorous as life in Managua. Marta had never gone to school because the village had never had one. She had only known poverty and hard work in the fields. Marta, like her parents, had helped the Sandinistas during the war, and when the literacy volunteers arrived so soon, the Rodríguez family and much of Nicaragua finally saw some hope.

One of the slogans of the literacy campaign was "If you know -- teach; if you don't know -- learn." Ileana and Marta soon realized that they both had something to learn. Ileana taught Marta to read, and as Marta became more and more skilled at reading she discovered great possibilities to change her own life and the life of her village. But Marta also had things to teach Ileana: how to plant, care for and harvest beans and corn; the importance of agriculture for everyone in the country; how to make do with what you have; and the importance of sharing and responsibility in village life. In class discussions, Ileana also learned the history of long years of struggle against poverty and dictatorship.

The six months passed quickly for Ileana because the challenge of teaching and learning made her forget the fear and discomfort of the first weeks in the village. She made many friends among the people she taught to read and write. When August came, Ileana left the village knowing that she now understood her own country, Nicaragua, a great deal better. The people in the village were sorry to see her leave, but they were pleased with their new skills. Reading had already allowed them to learn more about farming, their country, and the world beyond the borders of Nicaragua.

When Ileana returned to Managua she joined almost half a million people in a celebration of the literacy campaign. The program had been a great success. The illiteracy rate of Nicaragua had been reduced from 50% to 12%. Nearly 500,000 people had been taught to read and write. In addition, 85,000 young city people like Ileana had learned of the living conditions and history of Nicaragua's rural population.

Ileana returned home amid the smiles and hugs of her parents. That evening she sat down to keep her half of the promise that she and Marta had made to each other: to write letters. Ileana was proud to think that her part in the literacy campaign had made that promise possible.

**CATEGORY:** CUBA & THE CARIBBEAN: NOW

**CONCEPTS:** GEOGRAPHY

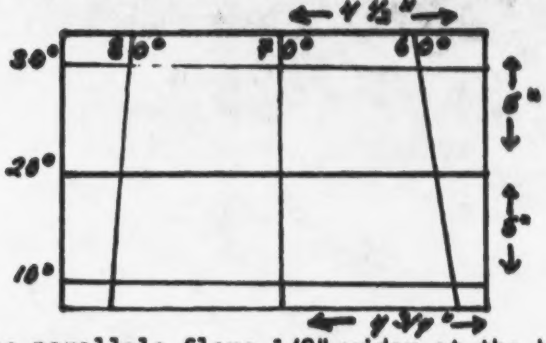
**ACTIVITY:** GRID MAPS. Students are usually given more opportunities to label maps than to construct them, yet there is nothing like drawing a map to focus the attention on geographical details. The West Indies differ enough in shape and size to be a challenge, and their size is helpful in one way--students can use lines of latitude and longitude to help them draw the islands.

**VOCABULARY:** parallels of latitude, meridian of longitude

**OBJECTIVES:** The student will be able to draw a freehand map, using lines of latitude and longitude.

**MATERIALS:** white construction paper (12" x 18"), rulers

**PROCEDURE:** Have students divide a piece of white construction paper into grids corresponding to latitude and longitude around the West Indies:



Notice that the parallels flare 1/2" wider at the bottom of the paper.

Using these grid lines to rough out the general shape and location of the islands, students can then check the map for accuracy before refining the shapes of the islands, labeling them, and marking in other details.

RELATED ACTIVITY: If students are interested in the Bermuda Triangle, they can use their maps to mark these 13 locations, each given by a ship or plane before it disappeared:

| Year | Description | People Lost | Coordinates |
|---|---|---|---|
| 1918 | Cyclops (freighter) | 309 | 23°N, 65°W |
| 1931 | Stavenger (freighter) | 43 | 23°N, 77°W |
| 1945 | 5 Navy fighter-bombers & 1 Navy seaplane sent to rescue them | 14 | 27°N, 78°W |
| 1948 | DC-3 airliner | 35 | 30°N, 80°W |
| 1949 | Star Ariel (British airliner) | 18 | 30°N, 67°W |
| 1954 | Navy super constellation airplane | 42 | 35°N, 65°W |
| 1956 | Navy seaplane | 10 | 32°N, 67°W |
| 1962 | Air Force Tanker Plane | 9 | 34°N, 72°W |
| 1963 | S.S. Marine Sulphur Queen | 39 | 24°N, 82°W |
| 1965 | Air Force C-119 "Flying Boxcar" | 10 | 23°N, 78°W |
| 1967 | Witchcraft (cabin cruiser) | 3 | 26°N, 80°W |
| 1969 | Brendan The Bold (20-foot ship) | 1 | 22°N, 62°W |
| 1973 | Milton Latrides (freighter) | 35 | 24°N, 67°W |

**CATEGORY:** NICARAGUA: TWENTIETH CENTURY

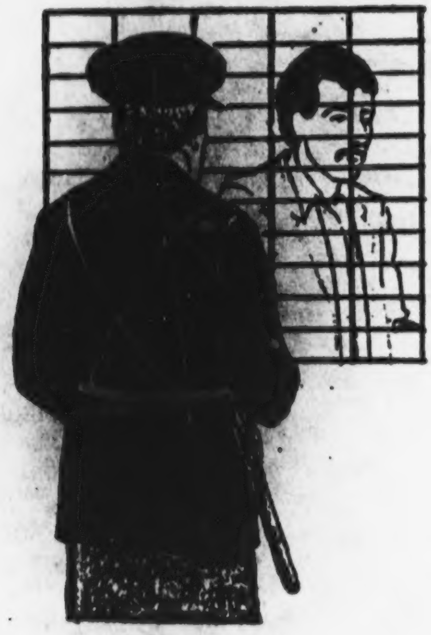
**CONCEPTS:** HUMAN RIGHTS, family

**ACTIVITY:** A POEM WRITTEN IN PRISON. This poem was written by one of the thousands of Nicaraguans who were imprisoned during the Somoza regime for their activities against the dictatorship. It portrays some of the basic human emotions felt by victims of political repression.

**OBJECTIVE:** This poem will introduce students to the human, individual side of the struggle in Central America. They will be able to think in terms of "real people" and not just statistics.

**MATERIALS:** Copies of the poem.

**PROCEDURE:** Have the students read the poem. Then discuss what it would be like to be jailed for political beliefs. Discuss particularly the feelings as portrayed in the poem, i.e. the personal level of missing everyday life with loved ones. By contacting human rights organizations you can get updates on human rights in Nicaragua and other countries. (See Appendix II for a list of such organizations.)



## And if I Don't Return?

(Written by Edwin Castro Rodríguez while in prison in Nicaragua in 1958. He dedicated this poem to his wife, Ruth.)

Si algún día regreso
Volveremos al campo
y marcharemos juntos
por el viejo camino
que un día recorrimos
cogidos de las manos,
en el último abril
de nuestra dicha.

Quizás será otro abril
caluroso y florido.
Se unirán nuestros pasos
en la alfombra de polvo.
Cruzaré los cercados
del pueblo vecino
para cortar racimos
de flores amarillas
que pondré en tus manos.
Le robaré al malinche
sus bellas flores rojas
que prenderé en tu pecho.
Bajaremos al río
y en sus aguas tranquilas
mojaremos las manos . . . .

¿y si no regresara?
¿Si no volviera nunca?
No importa. Vete al campo
y lleva a nuestro hijo
por el camino viejo
que un día recorrimos;
haz que corte al malinche
sus bellas flores rojas
para adornar tu pecho
y cruce los cercados
del potrero vecino
para llevarte ramos
de flores amarillas.
Baja con él al río
y mójale las manos.
En el agua tranquila
sentirás mi presencia
que llenará los cauces
abiertos por mi ausencia!

If one day I return
We'll go out into the country
And walk together
Along the old country road
As we did once before
Hand in hand,
In that last April
Of our joy.

Perhaps it will be another April
Warm and full of blossoms.
Our steps will unite
On the carpet of dust.
I'll climb over the fences
Of the neighboring village
To pick a bouquet
Of yellow flowers
And place it in your hands.
I'll steal the red blossoms
Of the lovely "malinche"
And pin them to your dress.
We'll go down to the river
And into its quiet waters
We'll dip our hands . . . .

And if I don't come back?
If I never return?
It doesn't matter. Go out into the country
And take our son
Along the old country road
That one day we walked;
Let him cut the red flowers
From the pretty "malinche"
For your dress
And have him climb the fence
Of a nearby meadow
To bring you bouquets
Of yellow blossoms.
And take him down to the river
To moisten his fingers.
In the quiet waters
You will feel my presence
Flowing in the currents
Opened by my absence.

# Venezuela

CATEGORY: VENEZUELA: NOW

CONCEPTS: WORK, women, family, ethnicity, agriculture

ACTIVITY: READING ABOUT THE SEXUAL DIVISION OF LABOR OF THE PANARE INDIANS. The Panare Indians of Venezuelan Guiana maintain a culture as yet removed from our own Western life style. Many indigenous groups in Latin America are much more assimilated, i.e. they have adopted Hispanic or Portuguese ways and abandoned their traditional values and habits. Since the Panares still retain their traditions they provide a fine opportunity to compare men's and women's roles in a setting far removed from the cultural assumptions we take for granted.

OBJECTIVES: Students will be able to describe the way of life of one of the many indigenous groups in Venezuela. By comparing the sexual division of labor of the Panares with that prevalent in their own community they will be able to discuss how the definition of "men's work" and "women's work" changes in different cultures.

MATERIALS: The following reading on the Panare Indians, reproduced for classroom distribution.

PROCEDURE: After the students have read the article discuss in class the following:

1. What differences and what similarities exist between men's and women's roles in the Panares and in the United States? Making lists on the blackboard would be helpful in the discussion.

2. Discuss why some of the differences might have come about. Note that this should lead to an exploration of possible reasons since even trained specialists have difficulty in discovering any concrete reasons. Students should consider the possible effects of economy and resources, the complexity of the culture, arbitrary traditions (traditions whose real purpose was forgotten long ago), and the influence of other cultures.

3. In the reading there are a few indications of change due to contact with Western culture. Have the students consider how these and further material changes in the culture might cause changes in the division of labor.

**VOCABULARY:** Sexual division of labor, self-sufficient unit, slash and burn cultivation.

**RELATED ACTIVITIES:** This reading is an anthropological description of the Panare Indians, written by a scholar from the United States. An interesting exercise would be to have the students assume they are Panare scholars and write what they would observe in a household in the United States in regard to the division of labor.

**RESOURCES:** Jean-Paul Dumont, Under the Rainbow: Nature and Supernature among the Panare Indians, Austin, Texas: University of Texas Press, 1976.

# PANARE DIVISION OF LABOR

From Under the Rainbow, by Jean-Paul Dumont,
Austin, Texas: University of Texas Press, 1976.

Every married woman is responsible for her hearth. At night the fire is maintained. To keep sleepers warm, not only are the hammocks slung close to the hearths, but also often a dish full of glowing embers is placed below the hammock.

Hammocks are woven out of cotton. All cotton work is confined to women. Men are responsible for the elaboration of silk-grass ropes used for, among other things, the slinging of the hammocks. When hammocks are not occupied they are tightly stretched overhead so that the people in the houses can easily move about. Men sit often on the shell of a previously eaten yara (tortoise). Women infrequently sit on a tortoise shell, and they generally use a rectangular mat of palm leaves.

Just as weaving is a woman's activity, basketry is confined to men. From palm leaves they plait rectangular mats, fire fans, and huge round carrying baskets. Men make a rolled string from the barks of unidentified trees. This string is used to sew up the baskets and fasten the thatching to the frame of the houses. A single strip of this bark is used as a head or chestband for carrying the round basket.

In the past, women made pottery, but it has now entirely disappeared from all but the most remote parts of the territory. It is now replaced by aluminum pots acquired - as all metal objects - from the travelling merchants.

Woodworking, a man's task, is reduced to a minimum, and the Panare are very unskilled in this activity. Canoes and beer containers are made from roughly hollowed-out tree trunks, and both are called by the same name (kanowa). The wooden cooking spatula has a shape similar to the canoe paddle. Each settlement has also at least one sugar cane grinder.

Knives, cutlasses, and axes are used by both males and females, since women have the responsibility for cutting and carrying firewood. Metal working by men is very limited. Blades are roughly sharpened with files, then whetted to a razor-sharp edge on a sandstone grinder. Men file down old cutlasses to make lanceolate spear blades, which, once worn out, are reused for making harpoon heads.

One essential part of Panare equipment is traded directly or indirectly from other Indian groups: the blowgun. The Panare make their own curare (poison to stun hunted animals) and darts.

Apart from the exceptions already mentioned, the traditional technology is entirely manufactured from the resources of the environment by two adults, one man and one woman, who together know all the techniques of their culture and form a complementary and almost self-sufficient unit. A man or woman alone would not survive.

The Panare have a strong sense of individual property. Not only could I not buy a loaf of bread from a man without the consent of his wife, but I also could not even borrow a pot from him in her absence, since both items are women's property. In fact, very few items are borrowed or lent, since any couple can make any of them. An individual owns all the tools that he or she uses, and the same is true of his or her products before they are sold. For instance, if a man makes a basket for his wife, he alone may sell it; once she has been given it, she alone may sell it.

Economic production is centered around gardening and predatory activities that include hunting, fishing and collecting. Hunting is a male activity. No woman ever takes the least part in it. The more successful a hunter, the more prestigious he is. Women participate in collective fishing, but no woman ever fishes by herself. Collecting involves men, women, and children, and often all of them at once.

A woman can gain respect in two ways, either by being a hard worker or by having many children. Indeed, women are almost constantly active, not only involved in the productive process but also caring for children. This does not mean that they do not enjoy some rest during the day, but they work every day and, in any case, more than men. Men rest, on the average, one day out of three. There is little doubt that, prior to the introduction of steel tools, such a surplus of time was not available.

The usual pattern of working time for men is to work one day outside the settlement, to work inside the next day, and to rest relaxing in their hammocks the third. A man says he does not work today because he is tired.

The Panare practice a shifting slash-and-burn cultivation on garden plots that are usually concentrated close to a fertile river bank. The location of the gardens is agreed upon by the men of the group. Around late February it is time to clear the new garden plots. Only men are responsible for this operation, and each man works his own plot. Unmarried sons will not work on their own, but their garden is set within the limits of their father's.

When heavy rains begin to fall in May, planting begins. It is exclusively a masculine task. Among the crops planted we find manioc, corn, plantain, sugar cane, tobacco, sweet potato, cotton, peanuts, melon and chili peppers. After the planting, the garden has still to be taken care of, and routine weeding is constantly performed by men. But as soon as the new garden begins to produce, women take over to a large extent, since they are in charge of harvesting.

During the second half of the rainy season, around September, men take special care of their tobacco, of which they are extremely proud. Of all their agricultural products tobacco is the only one used for trade or sales to non-Indians. Except for tobacco and routine weedings, men will not intervene in the gardens before the dry season has begun, and the harvest of corn in October is entirely left to women. In December, when women have finished with the main harvest of chili peppers, the sugar cane has reached maturity. Men will cut it and help the women a little in carrying it back to the settlement, but they help women mainly in extracting the juice, which is the basic ingredient for preparing a fermented drink used in ceremonies of the first half of the dry season.

When, around the end of January, the supply of sugar cane has been exhausted and ceremonies have come to an end, cotton is ripe and picked by women, while men harvest silk grass. A few weeks later it is time to fell trees for a new garden location, and the cycle begins again.

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CATEGORY: VENEZUELA: WARS OF INDEPENDENCE

CONCEPTS: COLONIALISM, revolution

ACTIVITY: A CLASS PROJECT BOOKLET ON SIMÓN BOLÍVAR
Simón Bolívar was one of the major figures in Spanish America's independence from Spain. He is also perhaps Latin America's most renowned military hero and intellectual. The somewhat complex story of his life and ideas can be handled by students if they are able to each investigate a specific period or activity and then share it with the class before incorporating the short reports into a booklet.

OBJECTIVES: By studying and sharing information on Simón Bolívar, students will learn of Latin America's struggle for independence from Spain and become acquainted with this great figure in Latin American history.

MATERIALS: Access to school and/or public libraries.
1 Loose-leaf notebook

PROCEDURE: Assign each student in the class (or each small group of students) one of the following topics to research. They should have some library time or help in localizing books or encyclopedia entries. After an appropriate time have each student read in class the short (1-2 pages) report in the order you have assigned them. Then all the reports will be gathered and placed in a loose-leaf notebook or between covers made by the students. If desired, all the reports can be photocopied so that each student has a completed book on Bolívar. Students can also illustrate with maps and drawings.

The following topics are suggested and will become "chapters" in the "book":

1. Bolívar as a child and young man in Europe
2. Bolívar and his friend Miranda
3. How Bolívar came to be called "The Liberator"
4. Why Bolívar was against Spanish rule of Latin America
5. Bolívar in Bolivia
6. Bolívar in Colombia
7. Bolívar in Ecuador
8. Bolívar in Perú
9. The Battle of Ayacucho
10. The Panama Congress
11. Bolívar's idea of an Andean Confederation
12. What was Creolism?
13. What is the Jamaica Letter and why is it important?
14. Bolívar after Independence
15. Bolívar's last years and death
16. What does Bolívar mean to Latin Americans now?

Students will be more successful if they look in a combination of sources including encyclopedia entries, biographies of Bolivar, and history books of the countries involved.

RESOURCES: John J. Johnson, Simón Bolívar and Spanish American Independence, Princeton, New Jersey: D. Van Nostrand Company, 1972. Salvador de Madariaga, Bolívar, London, 1952.

**CATEGORY:** VENEZUELA: NOW

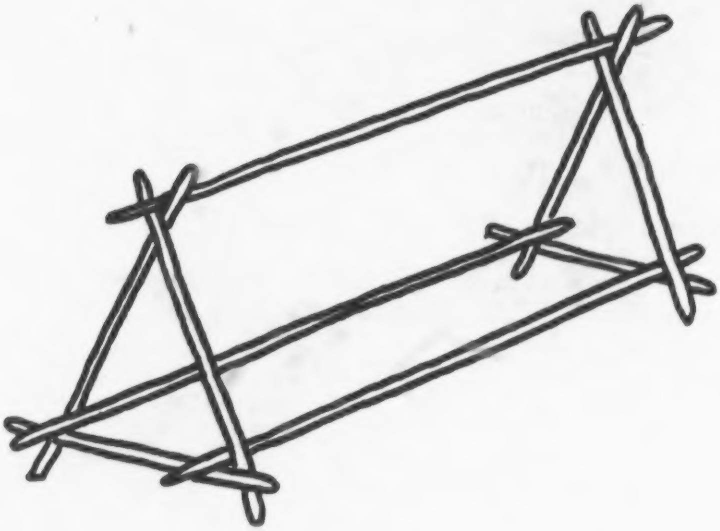
**CONCEPTS:** HOLIDAYS, folklore, art

**ACTIVITY:** MAKING A "BULL OF TACHIRA." In the Venezuelan State of Táchira, especially during the Christmas season, a "bull" appears on the streets of the towns to add excitement to the holiday festivities. Such a bull is not too complicated to make as a class project and can be used to liven up a Latin American Day or program.

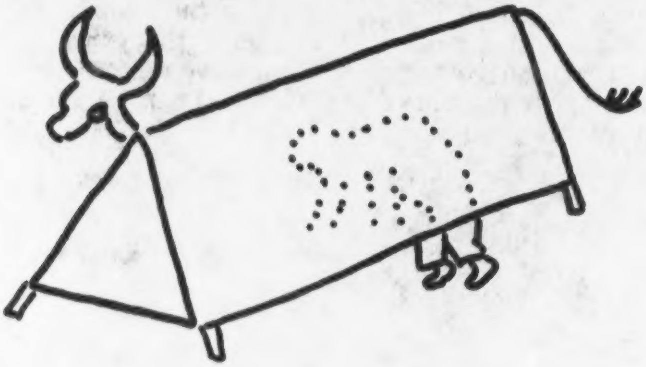
**OBJECTIVE:** The class will make its own "bull of Táchira" for a festive occasion or to display to other classes.

**MATERIALS:**
- lightweight wooden poles or plywood rods
- an old sheet, king-sized
- piece of rope
- cardboard
- paints

**PROCEDURE:** Make a framework for the bull as shown below:



The framework should be the size to allow a student to fit comfortably inside but also carry. (In Táchira, the person inside does not crouch down - it doesn't matter if a student's legs show.) Cover the frame with the sheet, stretching it tightly and covering the four sides separately, as you see here:



Be sure to cut out a square in the front through which the student can see where s/he is going.

Paint the sheet with black and/or brown stripes, spots or whatever the students find artistic and "bull-like." Attach a tail of rope with a frayed end.

The head can be made with paper-maché, a cloth bag stuffed and painted with cardboard horns attached, or simply a cardboard mask with horns. In Táchira they use an actual bull or ox skull, which gives it a ghostly appearance. If you teach in a farming community, one of your students may be able to come up with such an artifact.

In Táchira, the bull comes out at night. Its horns are dipped in kerosene and lit for an eery effect. If you use extreme caution, you can repeat this effect by attaching sparklers to the horns or have several students accompany the bull's appearance with sparklers or candles.

You can use the "bull" in several ways:

1. As part of a procession (see Brazil: carnival procession).
2. In a program of Latin American dances, music, etc.
3. To visit another class "by surprise."
4. To set up a game in the gym or playground. In Venezuela, the bull "tags" people, and youngsters practice bullfighting passes with capes.
5. To liven up a market like the one described in the unit on Mexico (Tianguís).

6. To visit your own or another class during a party and distribute small gifts: Christmas candy, etc.

RELATED ACTIVITIES: Although no one knows exactly where this tradition comes from, it is possible that it has roots in ancient religions. In Valencia, Spain, there is a carnival "Bou de foc" (ox of fire), probably related to the old Mediterranean bull worship. Have students check into the figure of the bull in mythology, particularly in Crete. This will give them an idea of how some traditions have fascinating and ancient roots, and spread from culture to culture over time and space.

CATEGORY: VENEZUELA: NOW

CONCEPTS: FAMILY, language

ACTIVITY: TWO EXERCISES RELATING TO FAMILY TREES AND ONE LEARNING CHECK ACTIVITY WITH SOMEWHAT HUMOROUS RESULTS. After the students have read an explanation of the use of the double surname (paternal and maternal) in Venezuela (as well as other Latin American countries) they will complete three short exercises, the third of which, if done individually, will serve as a good learning check.

OBJECTIVES: The students will understand the use and formation of the double surname and will be able to relate their understanding to other families (via activities provided) and their own (via class discussion).

MATERIALS: The following reading which explains the concept of double surname and three related activities.

PROCEDURE: Before reading the explanation of double surnames, there should be a brief discussion of the acquisition of surnames in the United States. Some questions might include:

1) Traditionally, what surname does a woman use in the U.S. when she marries?
2) What does she do with her maiden name?
3) What surname do the children of this marriage adopt?

After reading the explanation, three activities should be completed.

ACTIVITY #1: This is nothing more than answering questions relating to the family tree. It is recommended that a transparency be made and that this be done as an oral, whole-class activity. This would serve to provide further explanation for those who did not fully understand the written explanation. The following questions could be used:

1) To whom does "González" refer in Ana González de Pérez?
2) Diego is the son of Alonso and Ana and he uses both of their names. His sister, or their daughter, Carmen uses only Pérez and not González. Why not?
3) Why do Pepito, Juana, Kiko, and Susana all have the same last names?

ACTIVITY #2: The students are to fill in the blanks of this family tree. This activity could be done individually, in pairs, or as an entire class. It should, in any case, be checked before the students proceed to activity #3.

ACTIVITY #3: This activity will provide a humorous learning check for the students. It should be done individually. Due to the humorous results, both the students and the teacher will know if the concept has been learned.

RELATED ACTIVITY: To relate this concept to themselves, have the students imagine that they live in Caracas, Venezuela and after creating hypothetical marriages of the members of the class, discuss what their names would be, as well as the names of their children.

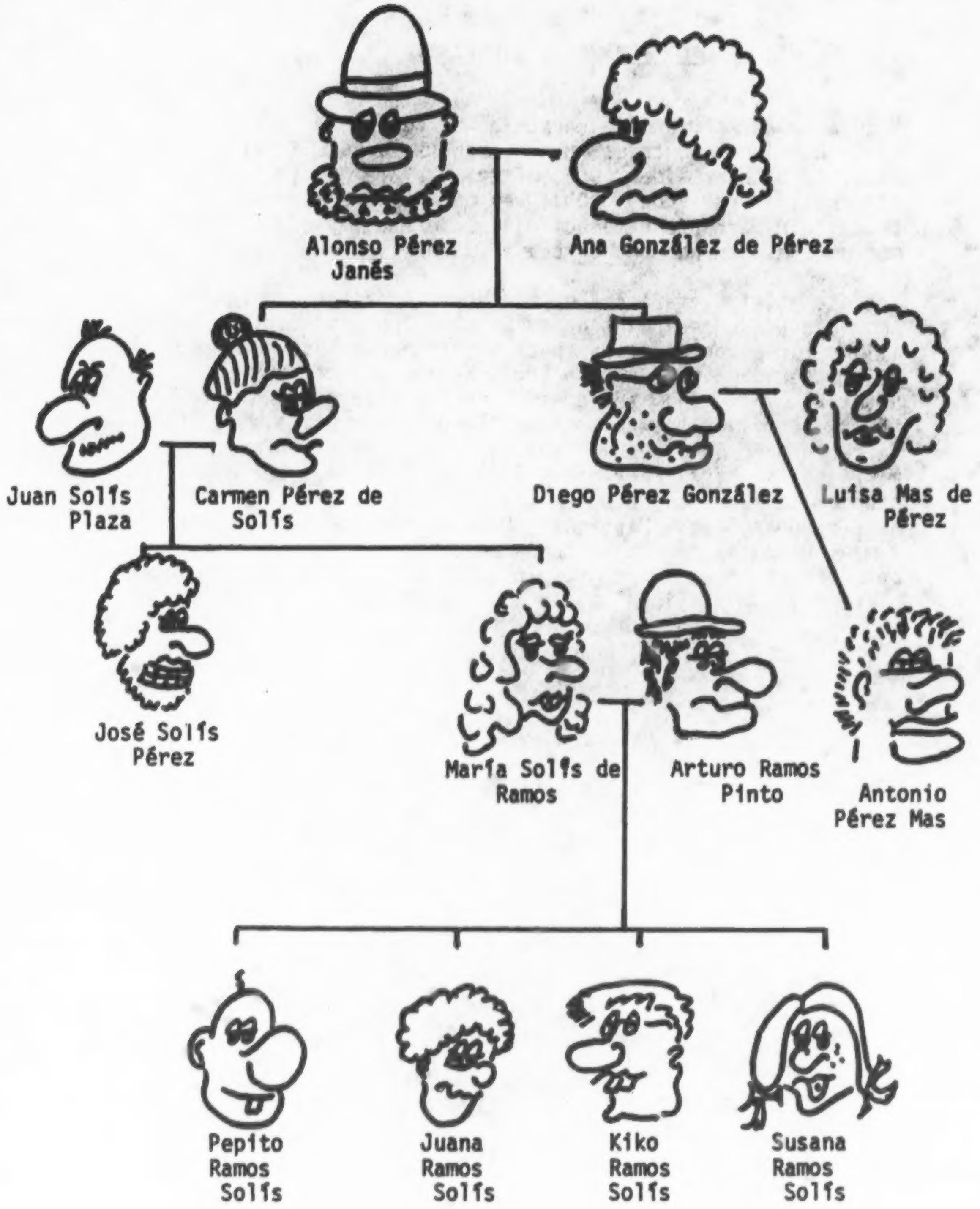
VOCABULARY: Patrilineal, Maternal, Paternal

## Family Names in Venezuela

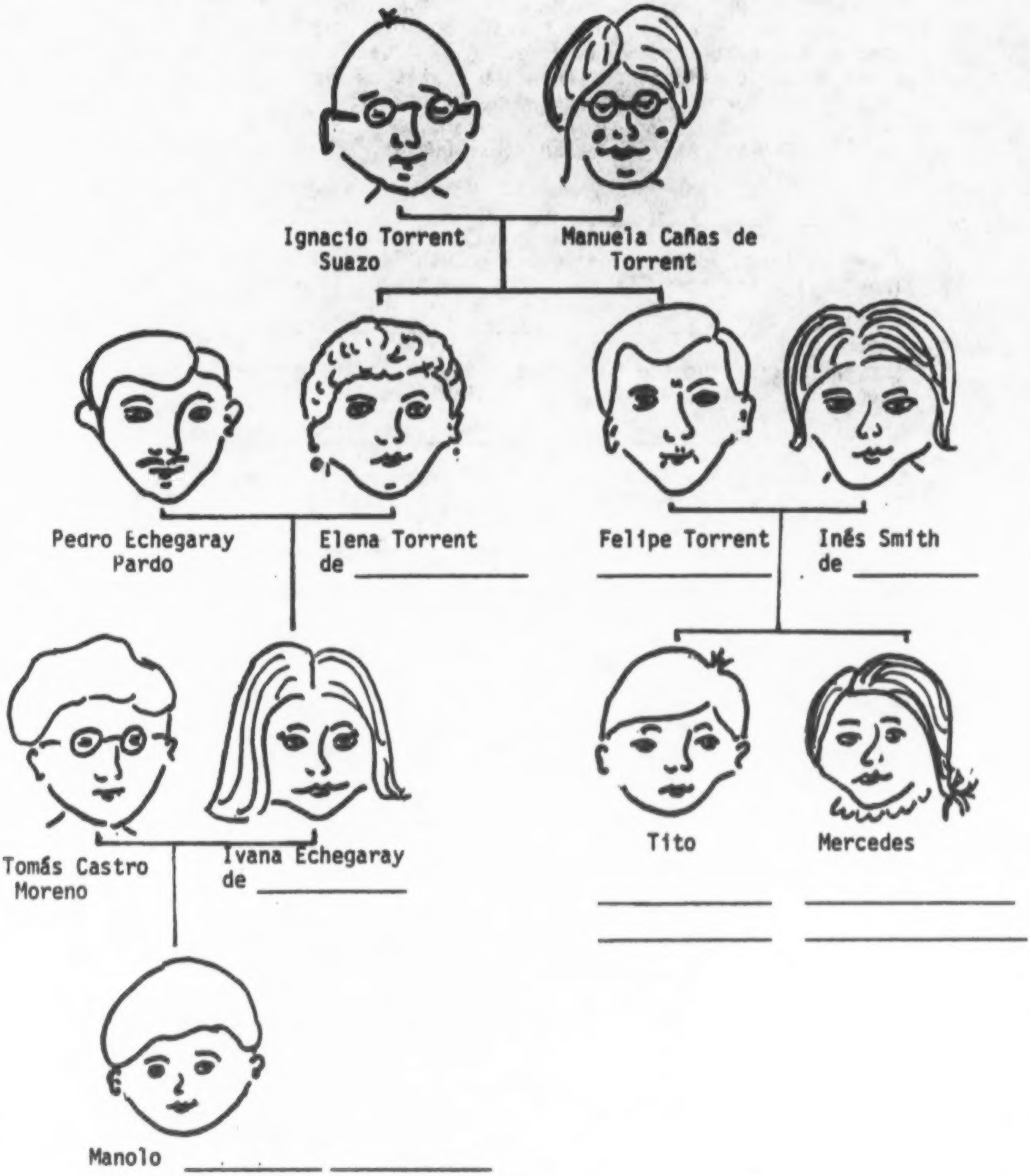
When a woman marries in Venezuela, as well as in most other Latin American countries, her husband's surname is attached directly to her maiden name, often with the prefix "de" (literally "of") added. Children born to the marriage will take their father's name but will also usually add their mother's maiden name after their father's.

The essential difference between North American and Latin American usage regarding names is that the Latin custom allows for a person to use both his father's last name and his mother's maiden name. Thus, by the use of both the paternal and maternal surnames, a child is identified with the two families to which s/he belongs. For example, a father's name is José García. His wife's name (before marriage) is María Martínez. After the wedding, her name becomes María Martínez de García and when a son is born his name is Juan García Martínez. Despite the use of the mother's family name, it is the father's name that is perpetuated from one generation to the next. In other words, the continuation of names is patrilineal as in North America.

# LA FAMILIA


Alonso Pérez Janés
Ana González de Pérez
Juan Solís Plaza
Carmen Pérez de Solís
Diego Pérez González
Luisa Mas de Pérez
José Solís Pérez
María Solís de Ramos
Arturo Ramos Pinto
Antonio Pérez Mas
Pepito Ramos Solís
Juana Ramos Solís
Kiko Ramos Solís
Susana Ramos Solís

SOME OF THE NAMES IN THIS FAMILY TREE ARE NOT COMPLETE. FILL IN EACH BLANK WITH THE APPROPRIATE NAME:


Ignacio Torrent Suazo
Manuela Cañas de Torrent
Pedro Echegaray Pardo
Elena Torrent de ____________
Felipe Torrent ____________
Inés Smith de ____________
Tomás Castro Moreno
Ivana Echegaray de ____________
Tito ____________ ____________
Mercedes ____________ ____________
Manolo ____________ ____________

## SURNAME EXERCISE

Now let's see whether or not you have understood the Latin American system of double surnames. (Remember, a boy uses his father's surname followed by his mother's maiden name. A girl does the same, but she drops her mother's maiden name when she marries. She then substitutes her husband's paternal name preceded by "of.")

1. Harry Keck Smith marries Susan Peese Dunlop. What is Susan's name now?

   ____________________________________

2. Allen Cullough Johnson marries Elizabeth Flower Bloom. They have a son named Peter. What is Peter's full name?

   ____________________________________

3. Andrew Moss Bryand and Phyllis Keeter Davies are married. Their daughter's name is Alex. What is Alex's full name?

   ____________________________________

4. Barbara Head Long and Jim Hare Brush are married. What is Barbara's married name?

   ____________________________________

5. John Hegg Curtis and Sandy White Stone marry and have a son named Richard. What is Richard's full name?

   ____________________________________

CATEGORY: VENEZUELA: NOW

CONCEPT: LIFE STYLE, family, women

ACTIVITIES: MINIDRAMA CONCERNING "MACHISMO." Although we have borrowed the words "macho" and "machismo" to refer to exaggerated masculinity and male domination, in Latin America the words refer to a somewhat different set of characteristics because masculinity is often understood differently. This unit deals with these differences with a reading, a minidrama, and a comparative exercise.

OBJECTIVES: Students will understand the difference between the Latin American concept of "macho" and the U.S. version of the word. They will also discuss the role of "machismo" in both cultures.

MATERIALS: Copies of the general reading on machismo
Copies of the minidrama
Paper and pen/pencils

PROCEDURE: Introduce the lesson with a class discussion of the term "macho" as we understand it. Some possible questions include:

1. In your opinion, what famous men are "macho"?

2. Which are definitely not? Why not?

3. What qualities does a "macho man" possess?

Have students read the information sheet on machismo. Then have them read and/or act out the minidrama, and discuss the questions.

Next, have the students consider the following list of characteristics of a Venezuelan "macho." On a sheet of paper or on the blackboard have them write down how these characteristics compare with our idea of "macho."

1. A Venezuelan "macho" is never afraid of anything.

2. He is a good provider for his family.

3. He is the boss at home.

4. He is not necessarily "muscle bound."

5. He may or may not like sports.

6. He is often an intellectual.

7. He reads and sometimes writes poetry.

8. The macho defends his family, but is also a "womanizer."

9. He is very devoted to his mother and over-protective of sisters.

10. He is not ashamed to cry when in love, a child is born, etc.

11. He must not cry at a personal problem i.e. the boss yells at him, he hurts himself, he is insulted, etc.

12. Embracing other men as a greeting is normal. Kissing his parents is normal.

13. Public shows of affection for a wife or girlfriend are a loss of "macho cool."

14. He likes power--political, economic and social.

15. He is not usually an "outdoors" type.

VOCABULARY: macho, machismo, abrazo

# MACHISMO: MAN'S PLACE, WOMAN'S PLACE

Hispanic society, like our own society, has been traditionally male dominated. The concept of "machismo," or maleness, has played an important role in determining what is acceptable behavior for a man. According to this concept, a man must show strength in all situations. He must protect his family; any show of weakness or cowardice is unacceptable.

It is difficult to generalize about "machismo" in Latin American countries. Times are changing, just as in the United States. While most older people accept "machismo" as a natural way of life, many young people question all or some of the rules of the "machismo" game. The strength of "machismo" varies from country to country and from individual to individual. In Peru, for example, it remains strong, while in Argentina and Chile many women have long been outspoken in their opposition to male domination. In countries like Nicaragua, where there have been many years of war, men and women have learned to struggle together and male domination is weakening. However, just as here in the United States, both men and women find it easier to accept women in new roles than to accept changes in the self-image of men.

"Machismo" can be defined as the cult of male superiority. Since "machismo" is one of the roles that Latin American culture traditionally imposes upon men, many Venezuelan males consciously or unconsciously feel that they must live up to this image. The concepts of honor and self-pride are two of the most important ingredients of "machismo." The Venezuelan male has traditionally prided himself on being "the boss" in his family; he is domineering, protective, and able to support his wife and children. In addition, "machismo" says he must give the impression of being fearless, self-confident, cocky and unhesitant about making decisions, regardless of the outcome. Is this a great deal different from a traditional father in the United States?

Often the "macho's" manhood is measured by the number of female hearts he can break, and in marriage by the number of children he has. The "macho" is not afraid to show his feelings of love, tenderness and love of beautiful things. These sentiments he expresses with tears, "abrazos" (hugs), poetry, and love songs. While in some cultures these sentimental actions are considered "sissy," in Venezuela they are the mark of a true "macho."

In the past, Latin men believed it was the man's duty to provide for the family while the woman stayed at home caring for the children. He made all the decisions concerning the family's finances, the children's education and other matters. Now, more women are becoming professionals and/or are demanding to share decisions and responsibilities. But, in Venezuela as in the United States the idea of "machismo," is slow to change since it is the way our cultures teach us to behave. It is the identity men are given as children, and women are taught to expect.

## MINIDRAMA
## What Is Macho?

Andrea Culver, a high school student from Milwaukee, has just arrived in Caracas as an exchange student. She is walking downtown with Carmen and Luis Alberto Moraña, daughter and son of the family she is going to stay with for several months.

Carmen: It's so nice to be able to show you our city. Would you like to stop and have a Coke at one of these sidewalk cafés?

Andrea: Yes that would be very nice.

Luis Alberto: Hey, look over there, it's Rafa!

Rafa: (Approaching) Hi, everybody! How's it going? (He embraces Luis Alberto and both pat each other on the shoulders heartily and with great affection.)

Luis Alberto: I want to introduce my "new sister" from the United States. Andrea, this is my best friend, Rafael Tejeras. Rafa--Andrea.

Rafa: What a pleasure! I hope you're coming to the party tonight. I'll show you some great Venezuelan dances.

Andrea: (Rather coldly) Pleased to meet you.

Carmen: We were about to go to the café over there and have a Coke. Won't you join us Rafa?

Rafa: I was just going to buy a new record to take to the party. Come help me choose one, Luis. (Rafa puts his hand on Luis Alberto's shoulder.)

Luís: We'll be back in a few minutes. (Luís and Rafa walk off.)

Carmen: Rafa is such a great guy. You didn't seem to like him, though.

Andrea: Well...It's just that he didn't seem very "macho."

Carmen: Rafa? He's one of the most "macho" guys I know. He's sooo romantic...sings like a dream and writes poetry, too.

Andrea: Oh, dear. I just don't know...

x x x x x x x x x x

Questions:

1. What has made Andrea think Rafa isn't "macho"?
2. What do you think Carmen, Luis Alberto, and Rafa's opinion might be of Andrea's reaction?
3. How might Andrea have acted differently in this situation?
4. Andrea was obviously bothered by Rafa's constant touching of Luis Alberto. In the United States people of the same sex rarely touch. Can you think of exceptions? (What about football players?)

CATEGORY: VENEZUELA: NOW

CONCEPTS: LANGUAGE, life style, folklore

ACTIVITY: THE ART OF VENEZUELAN GESTURES. It is no secret that Latin Americans in general employ more gestures in their everyday language than we do. To a Latin American, a North American speaking often seems stark or "gesture poor." To a North American, the gestures of Latin (and other "gesturing cultures") are often viewed as excessive arm and hand waving. This contributes to the stereotype of the "excitable" Latin. Recent interest in "semiotics" (the study of signs) has led to the study and classification of all sorts of non-verbal signs, i.e., gestures, visual advertising language, traffic signs, etc. Students will enjoy entering this world of signs which are all around us, even when we are unaware of their existence.

OBJECTIVES: Students will learn a series of important Venezuelan gestures and become aware of the value of gestures in communication.

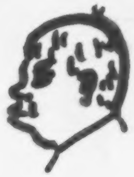
MATERIALS: none.

PROCEDURE: Have a class discussion of the words "communication" and "gesture." The students can give their own definitions of these words, then look up several dictionary definitions, and expand on their definitions.

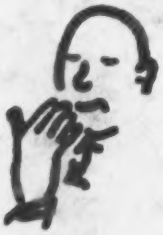
Explain that gestures are an important part of "non-verbal communication" in Venezuela as well as throughout the Hispanic and Portuguese world.

Teach them the following gestures which are common but not limited to Venezuela:

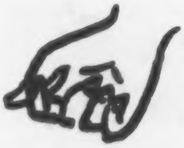
1. Indication or pointing towards something. Venezuelans extend their lips as in an exaggerated kiss, accompanied by a slight nod towards the object or person. Example: "That's the man I told you about" (pursed lips, nod in direction of man indicating non-spoken "over there").



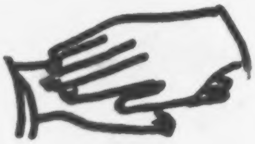
2. To indicate food. When referring to hunger or food, a person brings the open hand towards the mouth and fans up and down. Example: "It's 12:30!" (Hand fans mouth indicating "time to eat!").



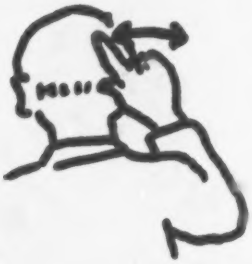
3. To indicate money. There are several gestures, but the most common in the Hispanic world is extending the hand slightly and rubbing together the thumb and index plus middle fingers. Example: "I'd really like to buy that dress but . . ."(rubbing fingers to mean "It's very expensive.")



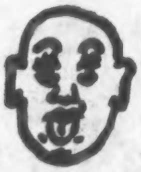
4. To formalize an agreement. Venezuelans shake hands as we do to seal a pact, but they also at times place the hands of the contracting parties palm-down on top of each other. Example: "Is it a deal?" (Both place hands together to indicate "Yes,it's binding").



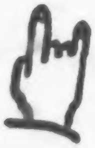
5. Negation. There are also many gestures for "no," but one of the most interesting is the hand moving back and forth behind the ear with the index finger extended.



6. Surprise. Eyes wide open, tongue slightly out and resting on lower lip. Probably considered vulgar here but quite normal in Venezuela.

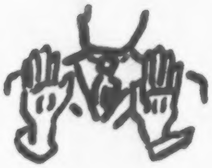


7. Against bad omens or the evil eye. Hand is placed in fist with index and little finger extending like horns. (In Spain this is an obscene gesture - be careful!)

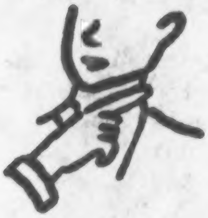


Also, as in many other parts of the world, the fist knocks three times on a table, door, chair or anything of wood.

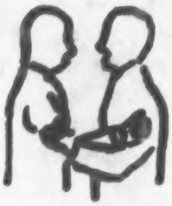
8. To indicate a rejection or inhibition. Both hands are held palm forward, chest high. Facial expression indicating doubt or bepuzzlement. Example: "You want me to kill that spider?" (Gesture indicating "No way!")



9. To indicate the abrupt end of something or big trouble. When one is fired from a job, gets dumped by a girl or boyfriend, makes a "fatal" mistake in school, etc., the index finger traces in front of the neck like a knife followed by a snapping of the fingers. Example: "The boss found out about Ann's mistake" (slash-snap, meaning "She's in big trouble and may get fired").



10. Greetings. Instead of shaking hands, many Venezuelans greet people, even those they don't know very well, by exchanging a series of pats on the shoulder.



Now students can discuss some of the gestures that are common in the United States. Remember and remind them that many gestures are unconscious forms of communication. They may discover some gestures that they didn't even know they are used to making.

VOCABULARY: communication, gesture, nonverbal communication.

**CATEGORY:** VENEZUELA: NOW

**CONCEPTS:** URBAN vs. RURAL, migration, ethnic/racial make-up

**ACTIVITY:** A DEMOGRAPHER'S TASK.

**OBJECTIVE:** To guide the student in the analysis of the population of Venezuela. The student will be able to give a general description of the population of Venezuela, making use of the skills and vocabulary learned through this unit. Students will also become familiar with the use of pie charts and several kinds of statistics.

**MATERIALS:** Reproduction of the following map, charts and questionnaire atlas of South America, world almanac, dictionary.

**PROCEDURE:** Distribute the hand-out to the students and read it once, to be sure they understand the directions. This unit has been designed for personalized learning. This means that the student should "discover" things, rather than being told. However, the teacher should be ready to give assistance, should it be needed. Once the students have completed their work, a discussion may be initiated, in which students share their conclusions.

**VOCABULARY:** urban, rural, demography, growth rate, population density, urbanization.

# THE PEOPLE OF VENEZUELA

One of the many ways to study a country is by examining its population. In order to do this, demographers study several aspects or characteristics of the population, such as race, growth rate, age, immigration, urbanization or internal migration.

Venezuela is the sixth largest country in South America. It covers an area a little larger than Texas and Oklahoma together. The total population in 1981 was estimated to be 14,200,000. (What is the population of the U.S.?)

Seven out of every ten Venezuelans are Mestizos; two of every ten are of European background; one in ten is either Black or Mulatto. The Black and Mulatto population in Venezuela descends from slaves who were brought to work on the coastal lowlands. There are very few Venezuelans with pure Indian blood.

Venezuela is a country of accelerated demographic growth. The population increased from less than 3.9 million in 1941 to about 14.2 million in 1981. This means that in a period of 40 years the population increased almost four times. Make a list of possible causes of this "explosion."

In terms of age, Venezuela has a very young population. About 45% of the total population is under 15 years of age, and about 57% is under 19.

Immigration is a very important factor that can cause changes in the population of a nation. In Venezuela, after World War II, a great number of immigrants from Southern and Eastern Europe arrived to stay. Today, immigration to Venezuela comes from Colombia, Spain, Italy, and Portugal.

But migration does not only take place from country to country. A phenomenon called INTERNAL MIGRATION is also a very important factor taken into consideration by demographers. This means people moving from rural (countryside) to urban areas (cities). Another name for this movement of people is URBANIZATION.

You are now to examine the following map (population distribution) and study and complete pie charts of urbanization in Venezuela. This should give you enough information to establish a debate with your classmates.

## Questionnaire

The following questionnaire should help you in your study of the population of Venezuela, in your task as a demographer. Make sure you fully understand what your assignment is and how to do it. If you have any questions, feel free to ask your teacher. However, try to complete the assignment on your own. Remember, we enjoy more what we discover than what we are told. Ready?

Answer the following questions:

-What is a demographer?
-What is the total area of Venezuela? Its 1981 population?
-What is density of population? What is Venezuela's density of population?
Remember: $\text{density} = \frac{\text{population}}{\text{area}}$

-What does your result mean? Examine the map of population distribution attached to this questionnaire. Can you compare/contrast some of that information with your results? Do they match? Why? In which areas are there higher population densities? Why?

-Now examine and complete the pie charts of urbanization. What was the total population of Venezuela in 1926? What was the percentage of urban population for that year? What does it mean in numbers? What was the percentage of rural population for the same year? What does it mean in numbers? (Answer the same questions for 1941, 1961, and 1981.

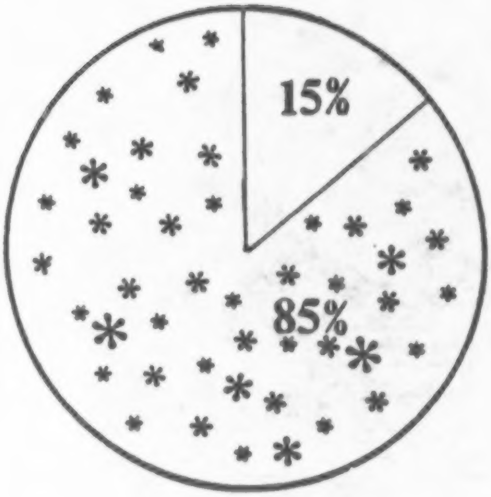
-What do you conclude from this? Has urbanization increased or decreased? Why? List some possible causes.
-If you were a Venezuelan peasant, why would you like to move to a big city?

What would you have in a big city that you do not have in the country?

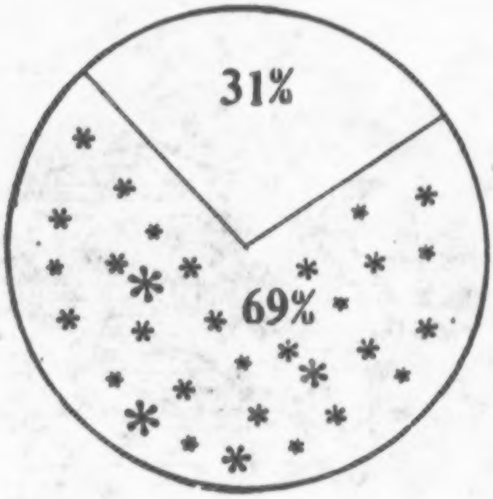
To conclude, design a pie-chart of the racial distribution of Venezuela's population.

# THE GROWTH OF URBANIZATION IN VENEZUELA

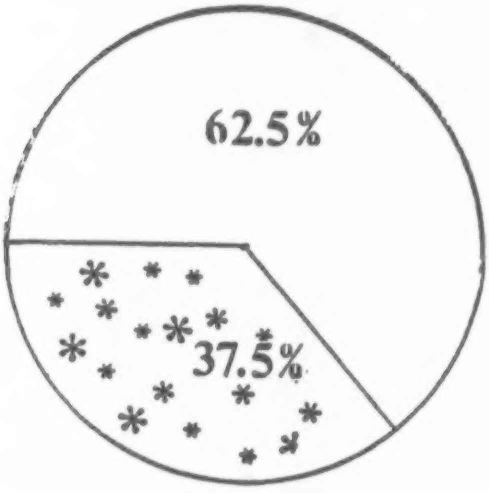
☐ Urban ▨ Rural



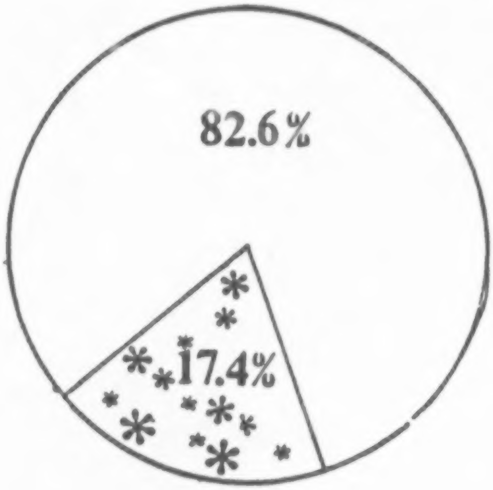
1926 - Total population = 2,840,000
Urban pop = ____________
Rural pop = ____________



1941 - Total population = 3,500,000
Urban pop = ____________
Rural pop = ____________

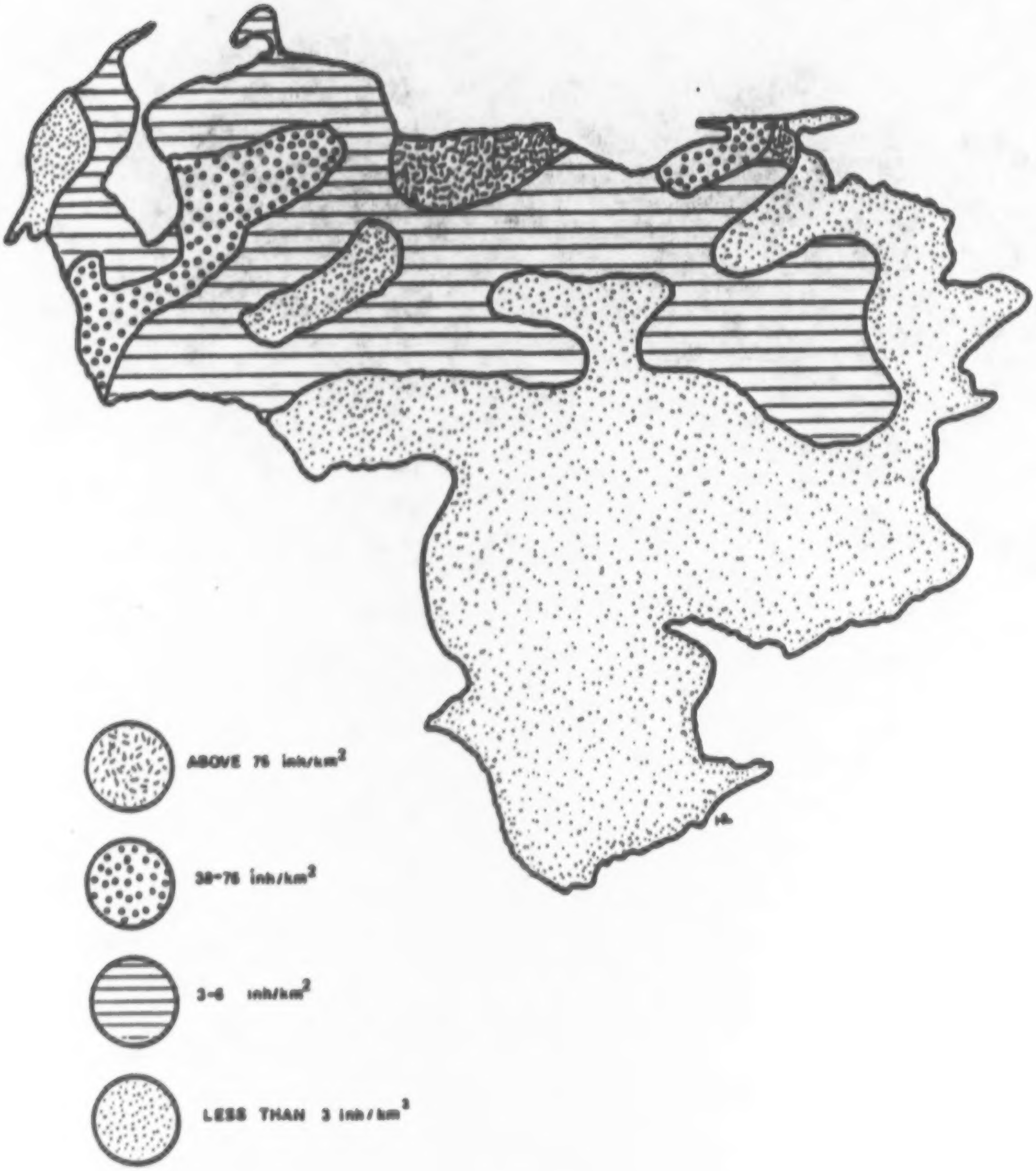


1961 - Total population = 7,610,000
Urban pop = ____________
Rural pop = ____________



1981 - Total population = 14,200,000
Urban pop = ____________
Rural pop = ____________

# DISTRIBUTION OF POPULATION


ABOVE 75 inh/km$^2$
30-75 inh/km$^2$
3-6 inh/km$^2$
LESS THAN 3 inh/km$^3$

**CATEGORY:** VENEZUELA: NOW

**CONCEPTS:** RACE/ETHNICITY, migration

**ACTIVITY:** A READING ABOUT THE PEOPLE OF VENEZUELA. This reading, which describes some of the people in a small town in Venezuela, points out the role of immigrants in the population of the nation.

**OBJECTIVE:** Above all, this short reading will break down the stereotype of a homogeneous Latin American population and will show that, just as in the United States, Venezuela's population is made up of many different ethnic groups.

**MATERIALS:** The following reading.

**PROCEDURE:** Read the story to the students or hand out copies. Before the reading you may want to discuss what the students imagine a typical Venezuelan to be. After the story, compare their impressions with what they have read. Students may also enjoy extending the exercise to their own community and searching out recent immigrants to discover their stories. Since the current topic is Latin America, if possible have them locate Hispanics.

## Chuck Describes the People of Venezuela

Chuck Alberts, from Racine, Wisconsin is visiting his sister, Sue, in Venezuela. Several years ago she met a Venezuelan student at the University and fell in love. Last year Sue and her boyfriend, Guillermo, were married, so she has gone to live in Caracas. One of Chuck's letters home tells of the many things he is learning during his visit.

XXXXXXXXXXXXXXXXXXXXXXXXXX

April 10, 1985
Caracas, Venezuela

Dear Mom, Dad and Lassie,

I am having a wonderful time visiting Sue and Guillermo. Caracas is a big city and I am enjoying all the movies, shopping and sidewalk cafés. Sue is just fine. I wish I spoke Spanish as well as she does now so I could really talk to people.

We have done so many things, but I especially want to tell you about our trip this weekend. We went to a small town on the coast and met so many interesting people. I thought everyone in Venezuela was going to be like Guillermo, you know, black hair, mustache, dark eyes--my idea of a South American. But my idea has certainly changed.

First, we went to the small hotel near the beach. The owner was a rolly-polly blond guy named Señor Schmidt! Yes, Schmidt! Of course, I asked "Are you German?" (He spoke English). Señor Schmidt turned out to be a very talkative guy. He told me the story of his life! He grew up in Germany and when he was fifteen ran away from home to become a merchant marine. He travelled many places and when the Nazis came to power in Germany he joined the Chilean Merchant Marine. Most of his life has been spent sailing all over Latin America, and he became a captain when he was still young. Finally, when he was older, he took the money he saved and bought this small hotel. He said he always liked this village--it is small but near the sea and the people understand the sea. Mr. Schmidt showed me his collections: beer steins, old pictures of ships, and masks from many parts of Latin America. His collections tell of a very interesting life. Now he says he wants to spend quiet years in this small town and has only one great wish--to become a Venezuelan citizen.

After chatting with Señor Schmidt we strolled around town and I soon saw that he wasn't the only person who didn't fit my idea of a typical Latin American. The small market where we bought some gum and candy bars belonged to a Señor Adoum, the son of Lebanese immigrants. Señora Valenti, who runs a little sidewalk café, served us lemonade, and explained that there were several other people of Italian descent in town. The café did seem to be a regular meeting place for these Italo-Venezuelans since we noticed a group of men playing cards and conversing in lively Italian.

We walked down to the harbor to see about hiring a boat for a fishing trip and there I met Señor Ramos. Guillermo and Sue had already hired his boat several times and he was pleased to see us. Since I had now become so curious about people's backgrounds, Guillermo asked Señor Ramos to explain his. Guillermo translated: "I am a descendant of African slaves who were brought here many generations ago. After the abolition of slavery, my great-great-grandparents settled here. We have been fishermen for generations. Now I have earned enough money taking tourists on fishing trips to buy another boat. Many of us who fish these waters are the descendants of slaves, but not all." As we strolled back through the harbour I did notice that these were people of many colors and features, just like in many larger cities in the United States.

Back at the hotel, Guillermo explained that in Venezuela the population is mostly of Spanish, African and Indian descent. Over generations there has been a lot of mixing and so there is a rich variety of people. In this century many new immigrants have come from all over the world: Japan, Poland, Italy, Lebanon, Germany, more from Spain, and even some from the United States (like Sue!). My idea of a typical Venezuelan and a typical Latin American sure has changed. Now I know there is no "typical" Latin American.

Well, there is a lot more to tell you about, but I'll save it for my next letter. Sue and Guillermo send their love. See you in a few weeks!

Love,
Chuck

CATEGORY: VENEZUELA: NOW

CONCEPTS: URBANIZATION, Geography

ACTIVITY: LET'S TOUR CARACAS.

OBJECTIVES: To provide the students with a general idea of what the capital city of Venezuela is like. Upon completion of this unit, students will be able to describe Caracas briefly, as they imagine it, after breaking any sterotype created by the media, in which all Latin American cities are "pueblos" full of "bandidos."

MATERIALS: Post cards, magazines, illustration boards, rubber cement, scissors, markers; a map of the city of Caracas and reproduction of the following text.

PROCEDURE: Have the students look for post cards and magazine pictures of the city of Caracas and bring them to class. A good source of these would be travel agencies, the Venezuelan Embassy (see Introduction Exercises for address) and magazines such as National Geographic. On an illustration board glue the pictures, include some general information (population, etc.) and post it near a map of Caracas. What do the students see? Had they thought of Caracas as a big city? Could Caracas be compared with an American city? Why? Distribute the hand-out to the students and read it with the students. The reading may be occasionally interrupted to point out some of the places mentioned in the reading.

If available, a film strip of this city should follow the reading. To conclude, ask the students to describe orally their idea of Caracas. How do they imagine it now? Did their idea change before and after they read?

Caracas, 1804

# Let's Tour Caracas

It's summer! Vacation time. Where shall we go? South America! Venezuela! Caracas!

Caracas is Venezuela's largest and most beautiful city. To reach Caracas, we would have to travel by ship or plane to La Guaira. La Guaira is both the seaport and the airport for Caracas. We arrive by ship.

After our ship docks at La Guaira, we drive to Caracas. The straight-line distance between La Guaira and Caracas is about six miles (10 km). The old road between these cities is about twenty-three miles (37 km) long. This is because the mountains surrounding Caracas rise almost at the water's edge. The old road zig-zags up the steep mountainsides; it twists and winds around nearly 400 sharp curves, and the trip from La Guaira to Caracas used to take an hour and a half. However, these two cities are now linked by a four-lane freeway, which is much safer, straighter and shorter than the old road. The trip from La Guaira to Caracas now takes only fifteen to twenty minutes on the freeway.

As we travel along the freeway, the climate becomes cooler. The average yearly temperature at La Guaira is about 27°C (81°F), while the average yearly temperature at Caracas is about 21°C (69°F). These two cities are only six miles apart, but the difference in temperature is 6°C (12°F). Why? Because La Guaira is at sea level, while Caracas is more than 914m (3,000 F) above the sea.

We see below us the city of Caracas nestled in a lovely valley at the foot of high mountains. As our car winds down into the valley, we see shacks and adobe houses on the outskirts of the city. In recent years, many old adobe houses have been replaced by large apartment buildings. The number of these modern buildings is increasing rapidly.

The size of the city's population is growing very fast. Just a few years ago Caracas had a population of 500,000. Now, including the suburbs, Caracas has nearly 3,000,000 people, which means that this is one of the fastest-growing cities in Latin America. About one in every five Venezuelans lives in Caracas. This is because the country's industrialization process has attracted people from other regions to the coast.

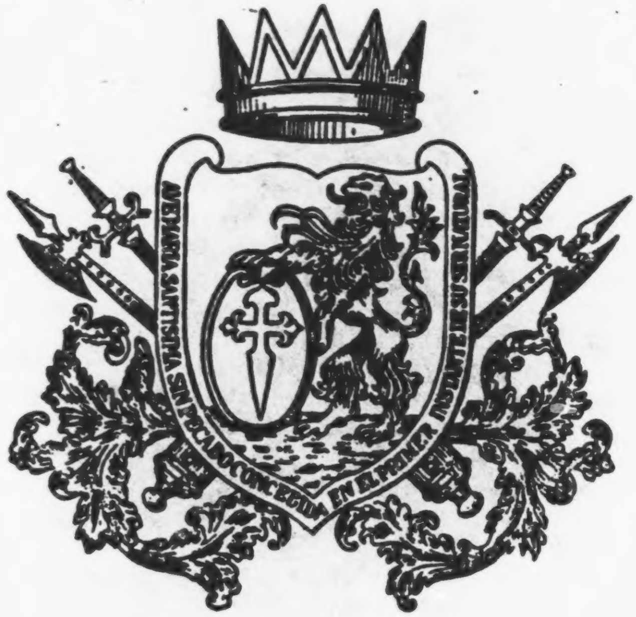
In downtown Caracas we see giant skyscrapers, modern stores and office buildings, and large, busy factories. Bolívar Center is a huge area in the heart of the city. It covers several blocks and it houses hundreds of offices and stores. Bolívar Center is built on three levels: above the ground are tall buildings, underground is a large parking lot where hundreds of cars can be parked, below the parking lot is a four-lane highway connecting two other busy boulevards.

Next, we visit some of the large government buildings and the National Capitol. Caracas is in a federal district because it is the capital, just as Washington, D.C., in the U.S.

We tour the campus of the University of Venezuela, where there are many new buildings and a splendid sports center. We also drive to a hill where a statue of Columbus stands. This statue reminds us that Columbus explored the mouth of the Orinoco River in 1498, and that Venezuela was the only land in South America that he reached.

Next we visit the house in Caracas where Bolívar was born, which is now a National Museum. Travelers from many places visit this house, just as travelers to the U.S. visit Mount Vernon. Then we take a short trip to the place where Bolívar is buried. In the U.S., national heroes are buried in Arlington Cemetery, a few miles from Washington, D.C. In Venezuela national heroes are buried in a magnificent building known as Panteón Nacional, where the body of Bolívar lies in a beautiful white tomb.

There is a lot to see in Caracas, much more. But our short trip is now over. We must go to our hotel, pick up our luggage, and go back to La Guaira, our exit point.



Official Seal of Caracas

CATEGORY: VENEZUELA: NOW

CONCEPTS: GEOGRAPHY, agriculture

ACTIVITY: MAKING A CHART OF AGRICULTURAL PRODUCTS OF VENEZUELA

OBJECTIVES: Through this unit students will develop their skills to read and interpret maps and charts; they will be able to collect data and organize it into a chart. Information is more meaningful when it can be manipulated for creative purposes.

Students will learn about the agricultural products of Venezuela and the relationship of agriculture and climate (in terms of altitude and temperature).

Students will also develop the skills of conversion between different measurement systems. Metric and English systems are used to measure altitude (meters and feet, respectively); Centigrade and Fahrenheit scales are used to measure temperatures. Formulas of conversion are provided.

| TEMPERATURE | ALTITUDE |
|---|---|
| Fahr (F) = (Cent (C) x 1.8) + 32 | Meters (m) = (feet (f) x 12) x 0.025 |
| $C = \underline{(F - 32)} \div 1.8$ | $f = \frac{m \times 10}{3}$ |

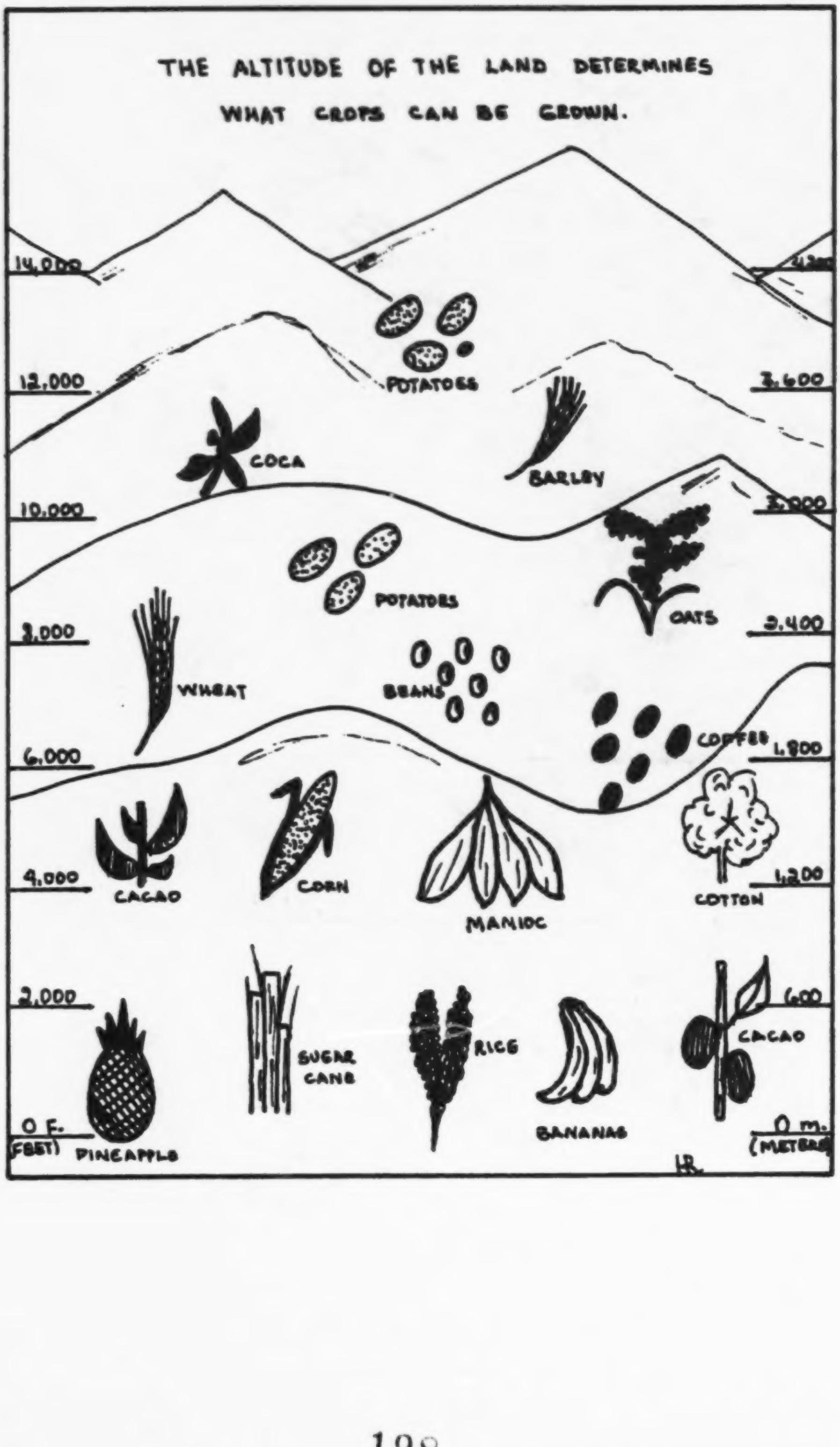
BACKGROUND: Most of the Venezuelan people live in the valleys between the two main mountain ranges. When the Spanish conquistadores first came to Venezuela, they were hunting for gold. Many of those who did not find gold settled down to farm. They married Native Americans. Therefore, their children were mestizos. The farms of the settlers usually had good crops because the soil was rich and there was plenty of rainfall. Today there are many large plantations and many small farms in the Andean Highlands.

PROCEDURE: Distribute reproductions of the following hand-outs. Ask questions about what the students see in the maps, charts... leading towards the idea that there must be a reason why certain crops grow at a specific altitude. Once the students are aware of this, they are ready to start completing the chart that was already started for them. This is a good opportunity to put their mathematical skills to work in the conversion of measures. A calculator may be handy.

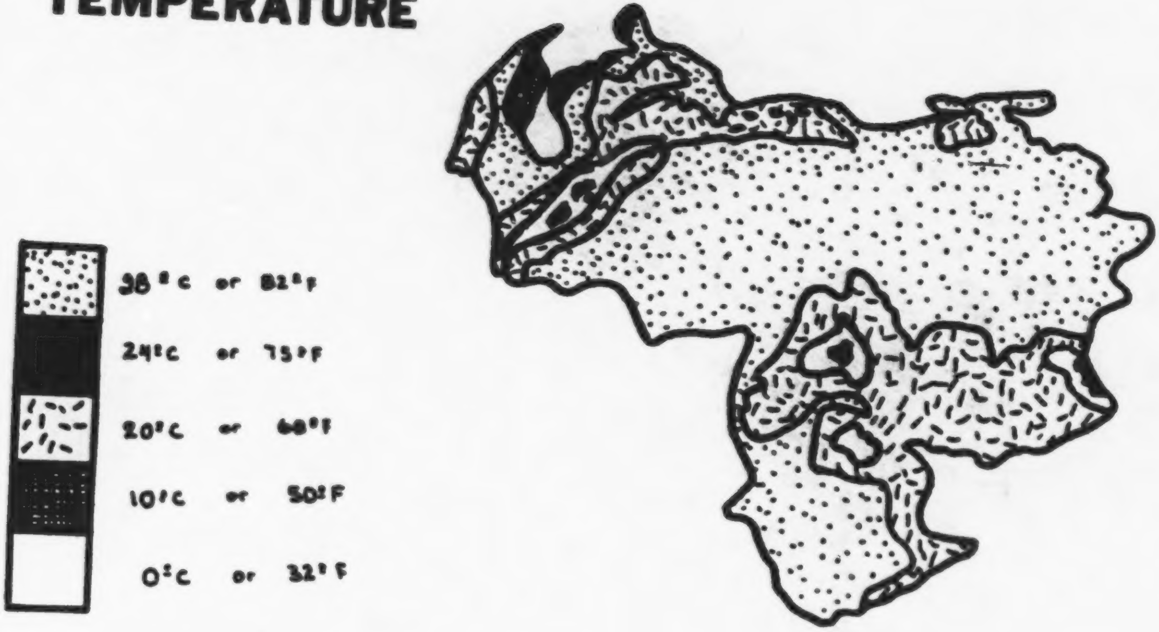
Once the charts are completed, they may be posted on a wall. A dialog or debate should follow, searching for students' conclusions.

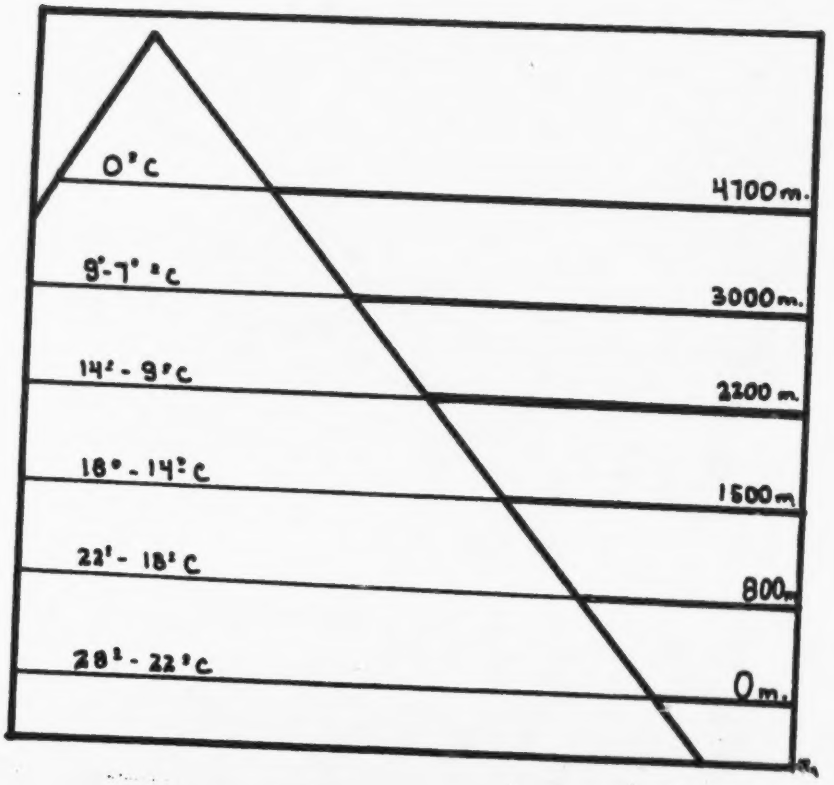
Use the charts and maps given to you in order to get all the facts you need to complete this chart on Agricultural Products of Venezuela. The chart has been started for you below. List the remaining products and fill in the missing information.

| | ALTITUDE | | TEMPERATURE | |
|---|---|---|---|---|
| PRODUCT | Meters (m) | Feet (f) | Centigrade (C) | Fahr. (F) |
| Sugar Cane | 0 m | 0 f | 22° - 28° | 72° - 82° |

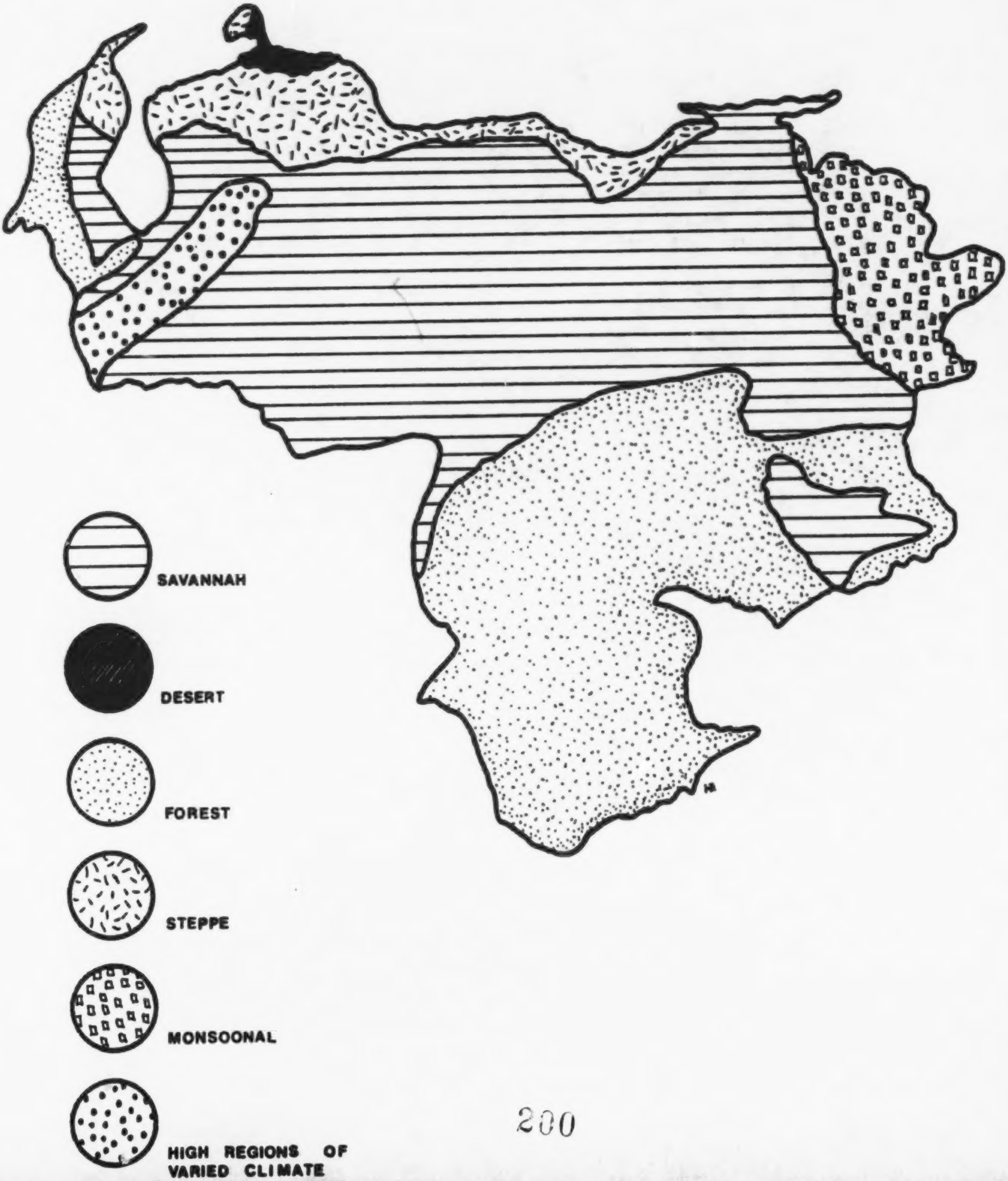

THE ALTITUDE OF THE LAND DETERMINES
WHAT CROPS CAN BE GROWN.
14,000
4,200
POTATOES
12,000
3,600
COCA
BARLEY
10,000
3,000
POTATOES
OATS
8,000
2,400
WHEAT
BEANS
COFFEE
6,000
1,800
CACAO
CORN
MANIOC
COTTON
4,000
1,200
2,000
600
SUGAR CANE
RICE
BANANAS
CACAO
0 F.
(FEET)
PINEAPPLE
0 m.
(METERS)
LR.

# TEMPERATURE


28°C or 82°F
24°C or 75°F
20°C or 68°F
10°C or 50°F
0°C or 32°F


0°C
4700m.
9°-7° °C
3000m.
14°-9°C
2200 m.
18°-14°C
1500m
22°-18°C
800m
28°-22°C
0m.

# CLIMATES OF VENEZUELA


SAVANNAH
DESERT
FOREST
STEPPE
MONSOONAL
HIGH REGIONS OF VARIED CLIMATE

CATEGORY: VENEZUELA: NOW

CONCEPTS: NATURAL RESOURCES, economy, geography, transportation

ACTIVITY: READING ABOUT AND MODELING THE PETROLEUM ROUTE. Venezuela is one of the major petroleum exporting countries in the world. In this unit students will read a brief history of the petroleum industry in this nation. A description of the steps involved in exploiting petroleum is also included along with an idea for making a model oil field and petroleum route.

OBJECTIVES: Students will be able to describe the role of petroleum in Venezuela, both historically and at present. They will also be able to enumerate and describe the major steps of the petroleum industry from drilling and transporting to refining. By making a three-dimensional model petroleum route the class will be able to visualize this process.

MATERIALS:
Copies of the reading on the history of oil in Venezuela
A cardboard box
Construction paper or thin cardboard sheets
Paint, scissors, pens, scotch tape or glue
Copies of the reading on the oil process

PROCEDURE:

A. Reading - Have the students read the handout on the history of petroleum in Venezuela. Discuss in class. A good exercise for clarifying the reading would be to have students make new sentences using the key or new words that are underlined in the text.

seepage
asphalt
pitch
gout
drilling
diversify
royalty
oil field
refinery
crude oil
by-product
petrochemical industry
non-renewable resource
export profits
concessions
pipelines

Students can also play a trivia game based on the reading plus the description of the petroleum exploitation process.

B. Model oil route - Use a cardboard box with two of the sides cut out. Draw in and paint the different layers of rock on the sides. On the top of the box, tape or glue miniature wells, refineries, etc. The easiest way to do this is to draw the symbol for each item on a folded cardboard tab and glue or tape to the box top.

Also paint in the land, sea, and pipelines. Use the reading on "The Petroleum Process" to describe the different elements in the model. The reading can either be copied and handed out to all students or explained orally by the teacher.

VOCABULARY: petroleum, derrick, boring, bit, separator, natural gas, supertanker, kerosene, lubricating oil, ointment. (See also Procedure A.)

RELATED ACTIVITIES:

1. Students can learn more about the importance of petroleum in their lives by making lists of all the products they can find at home and at school which come from petroleum and its by-products. These lists can be shared in class to make a master list which can be posted on a bulletin board.

2. Using library books and encyclopedias students can find the names of the major petroleum producing countries of the world and then locate these on a map.

3. A good discussion can revolve around what it means to the United States to be so dependent on one natural resource that is non-renewable and also imported in large quantities from distant countries. Prior to this discussion they might interview family and friends about the oil crisis of 1973 and how it affected their lives.

RESOURCES: The New Book of Popular Science, Canada: Grolier Incorporated, 1980. Growing Up with Science, Westport, Connecticut: H. S. Stuttman, 1984. International Petroleum Encyclopedia, Tulsa, Oklahoma: PennWell, 1983. Anibal R. Martinez, Chronology of Venezuelan Oil, London: George Allen and Unwin Ltd., 1969.

# A BRIEF HISTORY OF PETROLEUM IN VENEZUELA

## The Beginnings

The discovery of huge deposits of petroleum has changed the face of Venezuela. Although petroleum was not of vital importance until our own twentieth century, it has been used in Venezuela for centuries. Even before the European conquest of Latin America, Indians were aware of its existence and used the oil for medicine and for light. They found the oil in areas of seepage (places where the oil came to the surface of the land). At these areas of seepage they also found asphalt and pitch, which they used to waterproof their canoes and seal their baskets. Deer and other wild animals often got caught in the sticky pitch so the Indians hunted very successfully near the areas of seepage.

When the first Spaniards arrived, they learned from the Indians to use oil and pitch in the same ways: as medicine, for waterproofing, and as a source of light. Gonzalo Fernández de Oviedo was the first European to write about Venezuela's oil deposits. In his book, General and Natural History of the Indies, written in 1535, he calls oil a "nectar" and says it is very useful for curing diseases, particularly ones caused by cool weather. Then, in 1539, the first barrel of oil was shipped from Venezuela. It was sent to Spain to help cure the king's gout, a common illness of the times.

During colonial times, French and English pirates, who roamed the Caribbean and attacked Spanish settlements, often raided the Lake Maracaibo region of Venezuela to get pitch for repairing their ships. Later, in the nineteenth century, oil from seepage areas was sent to some cities and towns and used for street lights. Oil was, until the twentieth century, a product of only minor importance. Venezuela was chiefly an agricultural country.

## The Petroleum Boom

The modern petroleum industry was born a little over a century ago when "Colonel" Drake built the first oil well in the United States. Since then it has become one of the most important industries the world has ever known. In Venezuela, large scale petroleum production began in 1917. The oil deposits in the country had been declared property of the nation of Venezuela in 1783, so drilling for oil was controlled by the government. Since the government itself did not have the equipment and technology to drill for oil, it created a system of concessions. These concessions gave large private companies the right to drill, produce and export the oil of a specific area. These companies did have the know-how, the equipment and the money needed to develop the oil industry. In return for a concession, a company paid a royalty (a percentage of its profits) to the nation. This system of concessions was used by most oil-producing countries.

In Venezuela, the largest concessions were granted to three companies of the United States: Gulf, Shell, and Jersey. When export began in 1917, about 300 barrels of petroleum were sent abroad every day. Soon the growing importance of cars and trucks all over the world created a great need for large quantities of oil. Companies explored certain regions of

Venezuela and discovered many large oil deposits, including a giant oil field on the eastern shore of Lake Maracaibo.

By the beginning of World War II, Venezuela had become the biggest oil producer in the world and was exporting about 560,000 barrels of oil daily. Since the Arab countries entered the petroleum market, Venezuela has lost its position as number one, but it is still a very important oil exporter. In 1981, Venezuela produced 2,093,000 barrels of oil a day. Although this is certainly a lot of oil, it is important to realize that in the same year the United States consumed 15,480,000 barrels a day!

## The Good and the Bad

The importance of the oil industry for the people of Venezuela cannot be exaggerated. People are employed on the oil fields and also the refineries, where petroleum is purified for use as a fuel. When the original crude oil is refined, some of the by-products can be used in the development of a petrochemical industry which makes plastics, motor oil, parafin, floor wax and many other products which can be exported. Many people are employed in these industries, too. The money from petroleum has helped make Caracas one of the most modern cities in Latin America. Cities and towns have sprung up near oil fields or along the pipelines which carry oil to ports for shipping. A whole network of transportation has been created to connect the areas of petroleum wells, refineries and ports.

It may seem strange, but one of Venezuela's biggest problems is also petroleum. About 90% of Venezuela's export profits come from petroleum and its products. This is a dangerous situation. If the world price of petroleum drops very low, or if a cheap substitute is suddenly found for petroleum, the country will suddenly earn much less money. The economy might collapse: there would be little money to keep industry and business going, to pay salaries, to run the government, to pay for education, to repair roads and so many other things.

Venezuelans also know that petroleum is a non-renewable resource. In other words, when it is used it is gone forever. Every day there is less petroleum in Venezuela. For this reason, the country is trying to diversify its economy, which means that Venezuela is using the money it earns now in petroleum to create or improve other industries which do not depend on oil. These industries include agriculture, food processing, consumer goods (shoes, clothing, appliances), and the computer industry. They hope to make petroleum less and less important in their nation's economy, so that once the oil is gone the country will still prosper. Venezuela is called a petroleum country but we can say that the government and people of Venezuela are using the oil to free themselves from oil.

# THE PETROLEUM PROCESS

1. Petroleum Formation
   We do not know exactly how petroleum was formed. It is generally believed that many thousands of years ago countless small animals and plants from the sea dropped to the ocean bottom. Layers of these remains were covered by other layers of mud. As time passed, the weight and pressure of these many layers turned the animal and plant remains into petroleum. Exactly how this happened we don't know and this is one of the reasons people cannot make petroleum.

2. Finding the petroleum
   Most petroleum is now found far beneath the earth's surface, usually under a great amount of solid rock. Since it is very expensive to drill so deep, oil companies spend a great deal of time exploring for good oil sites. Scientists locate oil deposits through their knowledge of the kinds of rocks and rock formations that may accompany petroleum. They also test areas with sound waves, magnetic devices, and shock waves to discover the different layers of rock underground. Computers use all the information to decide on the possibility of petroleum in the area. Petroleum is usually found in upward folds of layered rock. Even with these many tests, scientists can only make a good guess. If there is oil it will only be found for certain by drilling.

3. Drilling for oil
   The first steps in setting up a modern oil well are building a platform for machinery and a steel tower called a derrick, which is used for raising and lowering drilling equipment into the well. Derricks are very tall: some are higher than a fifteen-story building.

   The actual well is drilled by boring a hole into the earth. To do this a hard steel point called a bit is rotated very quickly, cutting through rock and going deeper and deeper into the ground. The bit is fitted inside a pipe, and as it goes deeper, new pieces of pipe are connected to make a single long line of pipe. Since the bit gets very hot from drilling against the rock, a special kind of mud is forced through the pipe, down to the bit and up again. This cools the bit and also carries small pieces of drilled rock to the surface.

   Once oil is reached the bit is removed and steel pipe replaces the drilling pipe. Oil flows to the surface through the steel pipe by natural pressure from underground. Natural gas is found mixed with the petroleum and as they both rise to the surface they begin to separate. At the top of the well they enter a separator which completes the process. The gas-free oil can then be piped into large tanks. The gas is either burned (if there is very little) or it is sent to a natural gas plant where it is converted into different types of gas which can be used for heating, cooking and fuel.

4. Transporting the oil
   In the early days petroleum was transported in barrels by wagon, train, or boat. Now, however, many oil fields are very far from cities and areas of industry so the most common form of transporting oil is by pipeline (overland) and tanker ship (over water). Hundreds of thousands

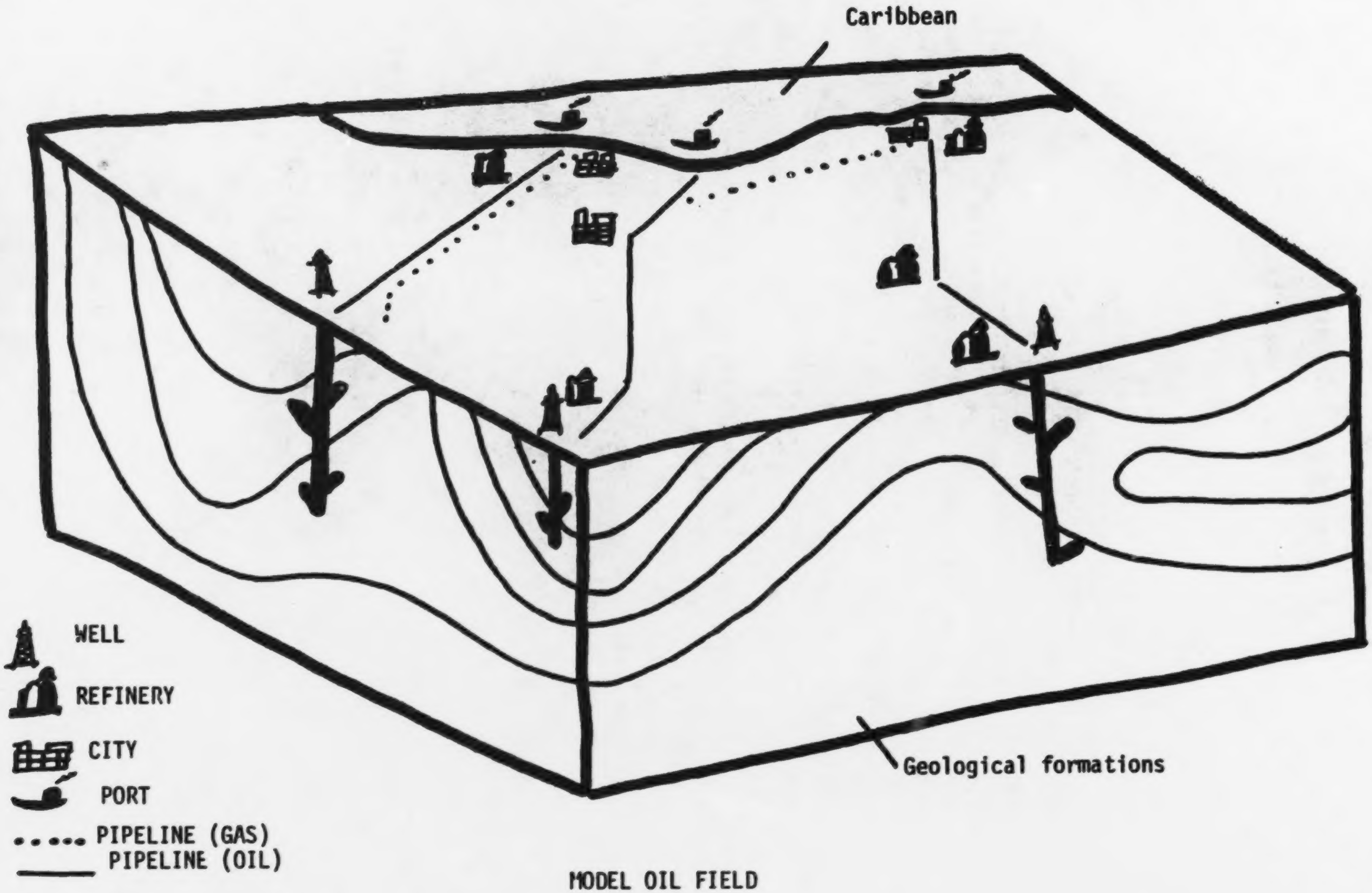
of miles of pipes cross oil-producing countries. These take the oil to cities, refineries and ports from where the petroleum is sent to other countries. Tremendous tankers, some called supertankers, can carry millions of barrels of oil across the sea from oil-exporting countries like Venezuela to oil-importing countries like the United States. Occasionally a tanker will have an accident and the petroleum which spills and covers the water kills the fish, birds, and marine plants for many miles.

5. Petroleum refining

Petroleum directly from the ground is not pure. It is made up of many different combinations of two elements: hydrogen and carbon. When there is a lot of carbon the oil is very heavy and becomes asphalt. Oil with little carbon is light and can be used as gasoline. Kerosene and lubricating oil are somewhere between asphalt and gasoline. In order to use petroleum we must separate these kinds of oil. This is called refining.

Refining is a complicated process that involves heat, chemicals and pressure. In large refining factories that look like silos the crude oil is heated. Pressure and sometimes chemicals are added and soon the oil divides into its different types. The heavier type stays closer to the bottom. The lighter oils float to the top area of the refinery. Pipes take different types of oil to new storage tanks.

Refineries can be located near the oil fields or many miles away. Industries are often created nearby because some of the oils that are refined can be used for making a variety of things, from plastics to ointments to roofing materials. All the products of refining are again transported to the areas where people need them. Eventually, petroleum products run our cars, heat our homes, provide plastic for lunch bags and hundreds of other daily uses.


Caribbean
Geological formations
WELL
REFINERY
CITY
PORT
PIPELINE (GAS)
PIPELINE (OIL)

MODEL OIL FIELD

# Peru

## PERU: A Historical Summary

| | |
|---|---|
| 800-300 BC | Chavin Indians in the Callejón de Huaylas |
| 200-500 AD | Nazca and Paracas Indians - Southern Coast |
| 300-1400 | Mochica and Chimór Indians - North Coast |
| 1000 | Tiahuanaco Indians living around Lake Titicaca |
| 1200 | Quechua - speaking Indians (Incas) living in the Cuzco region |
| 1450 | Incas consolidated region of Southern Colombia to Central Chile into the empire at Tawantin-Suyu (the name means that the empire was divided into four quarters, with four roads that led from the capital, Cuzco) |
| 1531 | Spaniards arrive in Peru along with Francisco Pizarro - Spanish Conquest |
| 1535 | Lima founded |
| 1544 | Lima became the capital at the Vice-royalty of Peru, and soon was the most important city of colonial America on the Pacific Coast. |
| 1781-82 | Indian revolt led by Tupac Amarú |
| 1821 | Argentine General San Martín de los Andes entered Lima and proclaimed Peru's independence from Spain |
| 1824 | Colombian leader Simón Bolívar and his general Antonio José de Sucre expelled the last remnants at the Spanish forces in the battles at Junín and Ayacucho |
| 1828 | Constitution adopted |
| 1836-1839 | Confederation of Peru and Bolivia. Both countries were united under Presidency of Andrés Santa Cruz |
| 1842-1845 | Civil War |
| 1866 | Spanish invasion was defeated with help from Ecuador, Bolivia, and Chile |
| 1879 | Spain recognizes Peru's independence in a Peace Treaty |
| 1879-1883 | War of the Pacific. Peru fights against Chile and Bolivia |

| | |
|---|---|
| 1884 | Treaty of Ancón - Chile was awarded Peru's nitrate province of Tarapacá |
| 1924 | Formation of the "Aprista movement" -- APRA (American People's Revolutionary Party) by Víctor Raúl Haya de la Torre |
| 1945 | Peru declared war on Axis Powers |
| 1968 | Military rule |
| 1970 | Worst Latin American earthquake of the 20th century killing over 50,000 |
| 1978 | Received an International Monetary Fund loan to ease the debt burden |
| 1979 | New Constitution |

The Inca Atahualpa

CATEGORY: PERU: AZTEC EMPIRE

CONCEPTS: GEOGRAPHY, transportation

ACTIVITY: CHASQUI RELAY RACE OF THE INCA EMPIRE.
The Inca Empire consisted of a strip of land running along the Pacific Coast from Quito, Ecuador, to Talca in Chile. Two roads, the coastal road and the mountain road, ran parallel throughout the Empire and were connected by a series of crossroads. All roads eventually led to the capital, Cuzco.

Communication was made possible throughout the territory by the chasqui, relay running messengers assigned to relay stations called tampus. The tampus were small rest shelters situated 2-2½ miles apart along each road. At each tampus a chasqui was always on watch for other chasquis coming down the road from either direction.

When the chasqui saw a runner approach, he would rush out and meet him and then run along beside him while receiving both an oral message and a quipu or "talking string." He would then become the new runner and would race two miles to the next tampus.

Typical chasqui schedules were Lima to Quito, 3 days; Lima to Cuzco (1,230 miles), 5-7 days; and Cuzco to the far end of Lake Titicaca, 3 days.

The quipus, or talking strings, consisted of many colored cords with knots, attached to a meter-long main cord. Each colored cord had an assigned meaning i.e., red for soldiers, yellow for gold, white for silver, etc. The knots represented a numerical system. A single knot was ten, two knots equalled twenty, etc. Children of noble families studied how to read the quipus and official messages were read by the quipocanyocuna, or keepers of the knots.

OBJECTIVES: This is an entertaining way for students to learn about the Inca communication system and broaden their knowledge of the Inca Empire.

MATERIALS: Yarn of a variety of colors, cut in approximately six inch lengths.

PROCEDURE: Explain the quipu system and locate the limits of the Inca Empire on a map of South America. Play the relay game in the following way:

1. Divide the class into teams of 4-5 runners. Explain that the activity will consist of two tasks: a) designing and making a creative quipu and b) delivering the quipu to the teacher as fast as possible in a relay race.

2. Teams get together to make quipus. They should determine a message and then assign meanings to each color and numbers to each kind of knot. Give them examples such as:

   - "The Inca (ruler) died 5 days ago. There will be official mourning in the Empire for 20 days." (A blue piece of yarn for the Inca; a black for death; a yellow to mean days (suns), knotted with a loop for the number 5; white to indicate period of mourning; yellow again for days with 4 knotted loops (4x5=20).

   - "1,000 enemy soldiers camping 40 miles north of Cuzco. Send troops immediately." (Brown for enemy soldiers, knotted with quadruple knot [1 simple knot=1, double=10, triple=100, quadruple=1,000]; green for North, knotted with 4 double knots to indicate distance from capital city; red for imperial troops; yellow knotted once to mean 1 day i.e., immediately).

   Each player can make a quipu so that everyone has one to keep, although only one will be used in the race. For younger children you may want to prepare messages and/or quipus yourself, since this can be somewhat complicated. (You would then only score the winning of the relay race itself.)

   Everyone on the team should know the message of the quipu. The final product should be one long strand of yarn or twine with smaller pieces of colored yarn tied on in order of the message.

3. Set up and carry out a normal relay race in which the team quipu will pass from one runner to the next. The final runner will race to the teacher (who plays the role of "keeper of the knots").

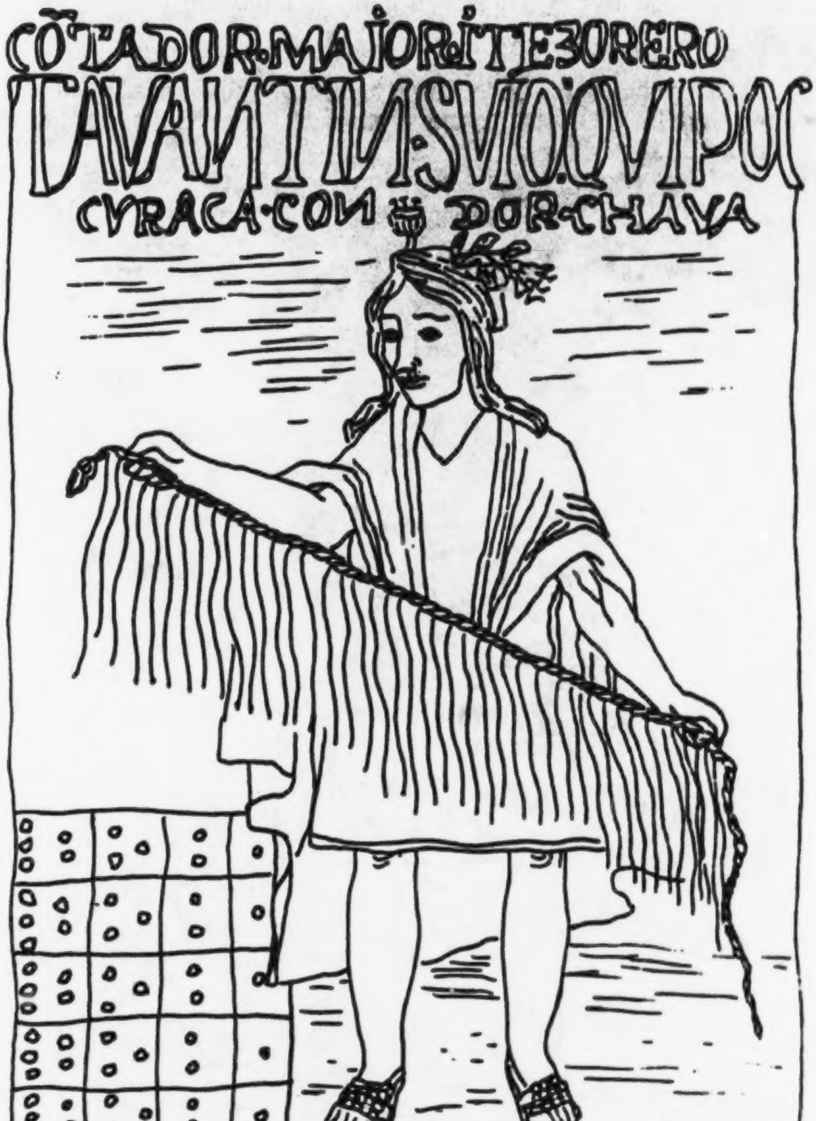
4. At the end of the race teams should be scored in the following manner:

   - 6 points for relay winner
   - 4 points for second place
   - 2 points for third place

   - 4 points for most creative and well-done message
   - 3 points for second most creative message
   - 2 points for third most creative message

   Be sure students are well aware at the beginning of the activity that even if they win the race they might possibly loose the game if their quipu message is poorly done. In case of a tie, have a run-off between a single student of each contending team.

RESOURCES: Alfred Métraux, The History of the Incas, New York: Pantheon, 1969. J. Alden Mason, The Ancient Civilization of Peru, Baltimore: Penguin, 1969.


CÕTADOR·MAIOR·Ĩ TEZORERO
TAVANTINSVIO·QVIPOC
CVRACA·CON DOR·CHAVA
contador

**CATEGORY:** PERU: INCA EMPIRE

**CONCEPTS:** FOLKLORE, religion

**ACTIVITY:** READING THE INCA CREATION MYTH. In the Brazilian section of this collection there is a Gê Indian creation myth. These two creation myths together can lead to an interesting discussion.

**OBJECTIVES:** Students will learn how the Inca's believed the world was created and be able to compare this with other creation myths.

**MATERIALS:** Copies of the Inca Creation Myth
(Copies of the Gê Creation Myth: See Brazil)

**PROCEDURE:** Follow the procedure set forth under Gê Creation Myth: Brazil.

# The Inca Creation Myth

It is thought that each Peruvian indigenous group had its own traditional creation myth differing in detail and essence. The Inca creation myth is the only one that has been conserved in its entirety. Each individual narrator tells a slightly different version of the story but the most famous is the following.

Viracocha, the Creator, made a dark world without sunlight. First, he created a population of giants by sculpturing huge stone figures and breathing life into them. Viracocha soon discovered that many of the giants were unhappy with their lives so he turned some back into stone and drowned the rest, except for two, in a great flood.

Before creating anything else he commanded the sun and the moon to leave the island of Titicaca and take their places in the sky.

Now, with both sunlight and moonlight in Tiahuanaco, he made clay figures of all the animals and people in the world. He dressed the people in their traditional costumes and gave them life. Viracocha taught the people their diverse languages, customs, ceremonies and songs. Then he sent them underground so that they could emerge in the places that would be their homes on earth.

Then one day, Viracocha and his helpers traveled north to see the results of his creation. He personally traveled the length of the mountain range; a helper, the coast, and another, the border of the western jungle. Few people recognized Viracocha because he was disguised as an old man. In some places they stoned him (an almost universal way of treating nearly all foreigners and enemies in those days.) Finally, in Casha (a province of Canas) Viracocha became so offended by the reception the people gave him, that he caused a mountain of burning rock to set the countryside on fire. The terrorized citizens begged forgiveness and he put the fires out with a wave of his cane. Afterwards, the inhabitants built a sanctuary on the mountain, where many years later the Incas constructed a huge temple.

The creator went on to Urcos, a village close to Cuzco. There, he ordered a population to emerge from a mountain and in that spot they later built a sanctuary dedicated to him.

He visited Cuzco and continued north to Ecuador to the province of Costera de Manta. Then one day he said goodbye to a small village and walking on the waves disappeared to the other side of the ocean.

**CATEGORY:** PERU: INCA EMPIRE

**CONCEPTS:** RELIGION, Folklore

**ACTIVITY:** A PRAYER TO VIRACOCHA. This ancient Inca prayer shows how, though religions and cultures differ, there are a series of beliefs and desires that often cross cultural and geographic boundaries.

**OBJECTIVES:** Students will read an Inca prayer and explore its meaning in terms of general human feelings and desires.

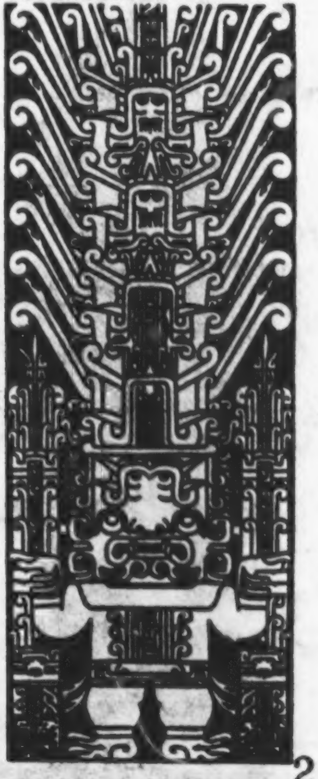
**MATERIALS:** Photocopies of the poem.

**PROCEDURE:** Distribute the poem to the class and have them read it. Discuss in class:

1. Does the prayer or poem seem very different to students from what they have been exposed to?

2. How does the author of the prayer feel about:
   - a) nature?
   - b) reasons to pray?
   - c) description of a Supreme Being?
   - d) location of a Supreme Being?
   - e) possibility of knowing a Supreme Being?

3. Can the students identify similarities with religions they know about? Differences?



## Prayer to Viracocha

This prayer is addressed to Viracocha (pronounced Wiracocha). In Inca lore he was the supreme creator of the sun, and the great god of all humans and things on earth.

Oh Viracocha! Lord of the Universe;
Whether you are male,
Whether you are female,
Lord of reproduction,
Whatever you may be,
Oh Lord of divination,
Where are you?
You may be above,
You may be below,
Or perhaps around
Your splendid throne and sceptre.
Oh, hear me!
From the sky above
Where you may be,
From the sea beneath
Where you may be,
Creator of the world,
Maker of all men;
Lord of all Lords,
My eyes fail me
For longing to see you;
For my only desire to know you.
Might I behold you,
Might I know you,
Might I understand you.
Oh, look down upon me,
For you know me.
The sun - the moon -
The day - the night -
Spring - winter,
Are not made in vain
By you, O Viracocha!
They all travel
To the assigned place;
They all arrive
At their destined ends,
Wherever you please.
You hold the royal sceptre.
Oh hear me!
Let it not be
That I should grow tired,
That I should die.

CATEGORY: PERU: INCA EMPIRE

CONCEPTS: AGRICULTURE, work, conquest

ACTIVITY: THE INCA GARCILASO'S DESCRIPTION OF FARMING.
The people of Peru are proud of their Inca heritage and often point out the high level of social development in the Inca Empire. The writings of the Inca Garcilaso de la Vega bear witness to this development and have been instrumental in creating this national pride. The Inca Garcilaso also offers the fascinating vision of a man who lived between two cultures: Spain and indigenous Peru.

OBJECTIVES: Students will be able to describe how the Incas socially organized to cultivate the land.

MATERIALS: Copies of the excerpt from the Inca Garcilaso.

PROCEDURE: Students should read and discuss the excerpt.
Ideas for discussion:

1. Compare the Inca system of division of agricultural labor with our own.

2. Compare this system with the current system in Peru (see lesson on land reform in Peru).

3. The Spanish "conquistadores" considered the Incas barbarous or uncivilized. What does "civilized" mean? From this reading, would you call the Incas civilized or not?

VOCABULARY: division of labor, civilization

RESOURCES: Friedrich Katz, The Ancient American Civilizations, New York: Praeger, 1972. Alfred Métraux, The History of the Incas, New York: Pantheon, 1969. J. Alden Mason, The Ancient Civilization of Peru, Baltimore: Penguin, 1969.

# FARMING IN INCA TIMES

From The Royal Commentaries of the Incas
by the Inca Garcilaso de la Vega (1609)

The Inca Garcilaso de la Vega was the son of a Spanish man and an Inca woman. He grew up experiencing both his heritages in Peru. When Garcilaso went to live in Spain as an adult, he was very disturbed by the stories he heard and books he read about the "barbarous" Incas. He decided to write his own book, The Royal Commentaries, to tell the true story of Inca history and life as he had learned to know it as a child. His book is different from all other descriptions of the Incas written just after the conquest. He was not a conqueror justifying the conquest but rather a man who looked back to the height of the Inca Empire with nostalgia. We discover many interesting aspects of Inca life in his writings. Here is how he describes Inca agriculture.

x x x x x x x

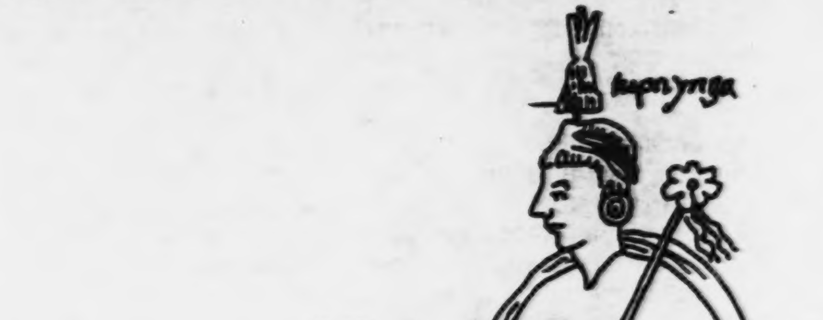
In the planting and harvesting of the land there was wonderful order and harmony. The first lands to be worked were those dedicated to the Sun (sacred fields) and then those that belonged to widows, orphans and the ill and elderly. All of these people were considered poor so the Inca ordered that the land be worked for them. In every town and in every neighborhood there were men specially named to be in charge of seeing that the lands of the poor were productive. They were called "llatacamayu" which means village aldermen. When it was time to plow, plant or harvest, these men climbed the platforms or towers built in each village and called the people together with a trumpet or conch shell. They then shouted: "On such and such a day the lands of the needy will be worked. Let everyone go to their proper places on this day."

The townspeople all knew from a well-established plan where to go, usually to the land of a relative or nearest neighbor. Each one was obliged to take along his or her own food for the day so that the needy didn't have to worry about providing food for their helpers. It was said that the elderly, the ill, widows and orphans had enough misery to contend with and shouldn't have to worry about providing for others. If these poor people had no seeds they were given seed from public deposits. The lands of soldiers away on a campaign were also worked since their wives entered the status of widows while their husbands were gone. Great care was taken to look after the children of parents who died in war and this lasted until they married.

Once the land of the poor had been worked, the people turned to their own lands. They helped each other, working first one family's land, then another family's land. Then they worked on the lands of the priest, which had to be the last in each village and province. During the reign of the Inca Huaina Capac, in a town of the Chachapuyas region, an alderman was hanged because he ordered a priest's land worked before a widow's land. The priest was a relative of his. He was hanged for breaking the Inca's law and the gallows was left on the priest's land as a reminder.

The Inca also ordered that the land belonging to his subjects should receive preference over his own land. It was said that the prosperity of the citizens was a benefit to a king; if people were poor and in need they would be of little use in war or in peace.

The last lands to be cultivated were those of the Inca. Everyone worked on them together and on these days the Indians went to work with great joy, dressed in their finest clothing, with gold and silver jewelry and elegant plumed headdresses. When they plowed (the happiest time of all) they sang many songs praising the Incas. The work was turned into a party and there was great joy since they were serving their God and Kings.


tupa ynga
con todas las uacas habla elynga

The Inca Tupac Yupanquf speaks to the priests

**CATEGORY:** PERU: NOW

**CONCEPTS:** RELIGION, folklore, urban vs. rural, social class

**ACTIVITIES:** TWO READINGS ABOUT FOLK MEDICINE IN PERU. The first gives general information, and the second, an excerpt from National Geographic (vol. 161, March, 1982) entitled "The Two Souls of Peru" by Harvey Arden, gives us a closer look at the practice of folk medicine.

**OBJECTIVES:** Students will understand the practice of folk medicine in Peru and will be able to relate where and why it is prevalent and the types of "treatments" that are employed.

**MATERIALS:** The two readings that follow.

**PROCEDURE:** Before reading the two hand-outs, a general discussion about folk medicine, as it is perceived in the United States, is recommended. The following questions might be asked:

1. What role do faith healers play in our culture?
2. Why do some people in the U.S. reject traditional medicine?
3. Why do you suppose health food stores have become so popular in recent years?
4. Can you think of any advantages to using herbal treatments for certain illnesses?

After reading both hand-outs, another discussion should follow. The students should give their opinion about the credibility of folk medicine by citing examples from the National Geographic article to support their claims.

**VOCABULARY:** Curandero, Indigenous, Mestizo, Assimilation (process by which an indigenous culture is abandoned for a dominant, urban culture).

## FOLK MEDICINE

Before the turn of the last century, a substantial tradition of folk remedies was widespread in much of rural North America. Medical doctors were few, and many people had to rely on folk medicine as their only resort. Herbal remedies were known and passed on from mother to daughter. Teas from a variety of plants were in common use. During the 1900s, however, the vast majority of such beliefs and practices vanished from the North American scene and were replaced with modern medical practitioners. Most U.S. doctors reject treatment connected with folk medicine. There is, however, a growing minority relying as little as possible on surgery and drugs, and using instead the traditional herbal remedies.

In Peru, folk medicine is still valued among a large segment of the older indigenous population both in urban and rural areas. Among the traditional medical beliefs which survive is the belief that foods are either "caliente" (hot) or "frio" (cold) [apart from either temperature or seasoning] and that the consuming of a proper balance of the two is essential for optimum health. Hot and cold wines are thought to be harmful to health, as are "susto" (fright), "mal de ojo" (evil eye), and loss of one's soul - each of which Indians try to avoid. If afflicted, they seek cures which involve both the pre-Columbian and Christian traditions.

Native herbalists or "curanderos" can and have long effected successful treatments of certain ills, an achievement that many consider impressive. It is well known, for example, that Indians were using quinine as a treatment for malaria when Pizarro first came to Peru. Some Indians claim herbal remedies for such common maladies as asthma, bronchitis, indigestion, nervous disorders, liver trouble, snakebite, and even cancer. The practice of employing "brujos" (people believed to have supernatural powers) for such ills as "mal de ojo" - a "disorder" whose victims (mostly children) become listless and gradually waste away - is still relatively common. Remedies for it include taking the dried fetuses of several animals, notably the llama, as medicine.

Because the highland Indians tend to mistrust modern medical practices, the government has tried several ploys to win them over to modern medicine. One is to pair medical doctors as working assistants to "curanderos" to gradually persuade them to add at least some modern medical procedures to their own portfolios of cures.

Indigenous Peruvians, especially the young, are slowly tending to rely less and less on "curanderos" as their sole source of assistance in case of illness, and are beginning to employ a variety of common pharmaceutical remedies as well as to seek the services of Western-style physicians.

It is wrong to think of the whole South American continent believing in and using folk medicines. Urban dwellers (at least 65% of South America) would reject such cures, and probably never see a "curandero." Yet folk remedies persist, especially in parts of Bolivia, Peru, Paraguay, Ecuador, Columbia and Brazil. Wherever the rural Indian and "mestizo" population is large and trained doctors are non-existent herbs, teas, and local plants form the basis for medical treatment. Many South Americans will first consult a medical doctor and, if improvement or cure is not immediate, the "curandero" will be called in.

# "THE TWO SOULS OF PERU"

By Harvey Arden

Around Iquitos itself, the jungle has been logged over for hundreds of miles. (Iquitos: The only city of any size (population 173,600) in the midst of the Amazonian jungle of Peru.) Indians who dwell in that green vastness are being rapidly assimilated. Many come from deep in the jungle to Iquitos, bringing old ways with them.

I asked around, hoping to find a sorcerer. I was told they use the bark of a jungle vine to brew a hallucinogenic drink called ayahuasca, under whose influence they cast powerful spells.

Two kinds of magicians use this brew. There is the brujo, caster of powerful spells, capable of causing almost unimaginable evil. No one I talked to knew of any brujos--though everyone seemed to know people who suffered from their evil spells, which are said to cause melancholy, blindness, sickness, even death. A brujo's victims, I was told, must seek out a curandero, or curer, who cannot create spells but can, with the help of the ayahuasca, break the power of a brujo's spell.

Could I find a curandero in Iquitos?

Oh, no, people said, even the curanderos are gone. But one taxi driver finally suggested someone.

"There is a man who works at the slaughterhouse. Perhaps he can help you."

And that's how I met the maestro.

Taken to a small home near the slaughterhouse, I was introduced to Cristóbal Solín.

He brought out a corked bottle filled with a brownish, bubbly fluid.

"Ayahuasca," he said. "With this one can cure the victim of a brujo--but only if the brujo was not too powerful."

He pointed to his right eye; the pupil seemed broken, like the yolk of an egg.

"A brujo did that to me when I was a young man," he said. "The eye went blind, there was terrible pain. The doctors couldn't help, so I went to a curandero. For months he tried to cure me, The pain went away, but still the eye was blind. Finally the curandero said he could do no more; the brujo who had cast the spell was too powerful.

"From that time I studied the ways of curanderos. I learned the old knowledge and how to make the ayahuasca. Now I try to help others. We have meetings every Sunday where people come to be cured."

Could I attend?

He measured me with his one good eye. "Yes, but you must buy the cigarettes."

The cigarettes?

"We need them for the ceremony. Two packs. You will see."

That Sunday night we drove out to an old abandoned tanning factory on the outskirts of Iquitos. We sat in a circle on the dirt floor. In the pitch-darkness a single candle was lit. The maestro and four "patients" each drank a small tumbler of ayahuasca, then sat back.

Now the maestro took out the cigarettes. He would smoke them incessantly for the next four hours, taking in deep gulps of smoke, then blowing it onto the heads and into the nostrils of the men.

Each patient in turn lay on the ground. The maestro took out a fist-size rock he called the sucking stone. Chanting hypnotically, he leaned over each of the men, applied the stone to the parts of their bodies where they felt pain, then made a loud sucking sound as he drew the "poison" through the stone and spat it out on the ground.

For hours the chanting, the smoking, the sucking, and the spitting went on. The men moaned and shook as the maestro hovered over them. Finally, he got up.

That was it?

"Yes," he said. "It takes many sessions to work a cure. This man, for instance, has had pain in his stomach for many months. This is his fourth session."

Was he feeling better?

The man rubbed his navel, where the sucking stone had been applied.

"I feel pain, but not so bad now."

But why would a brujo cast such a spell on him? He shook his head.

I'd heard that many so-called curanderos are the worst sort of fakes. But what exactly is a fake? Unless I'd stumbled on a company of gifted actors, these men fully believed in what they were doing.

Was this religion? Magic? Primitive folk medicine? Sheer tomfoolery?

I leave it to wiser heads to decide.

CATEGORY: PERU: NOW

CONCEPTS: ART, folklore, work

ACTIVITY: CONSTRUCTION OF A "ZAFA-CASA." This folkart item is a Peruvian house decoration used to ward off evil.

OBJECTIVES: The students will enjoy constructing a zafa-casa, understand its significance and use in Peru, and compare it with other types of "rituals" found in the United States.

MATERIALS: The following reading about the zafa-casa and:

2 coat hangers
wire cutters
glue
colored yarn or ribbon
pliers
toothpicks
construction paper
black electrical tape

PROCEDURE: Read and discuss the zafa-casa handout. Then have students make the zafa-casa in the following manner.

Open the coat hanger and cut two pieces of any desired length. The horizontal arm should be smaller than the vertical arm. Place them in a cross formation about 3" above the center. Fasten them with black electrical tape.

Decorate the zafa-casa with construction paper in any way you desire. Remember, the zafa-casa is meant to "cover the house" and bring happiness so you should make symbols of what you would want surrounding your home. Extra wire may be added at other locations (see illustration). Small birds, butterflies and flowers may be bought (at minimal cost) or made and added to the zafa-casa if so desired.

After the zafa-casa is completed it should be displayed in the room and students can explain its significance to visitors.

VOCABULARY: Zafa-casa, Cubrir la casa, Padrino, Madrina, Ahijados.

RELATED ACTIVITIES: Without realizing it, people in the United States carry out a series of similar rituals, i.e., activities which are repeated at specific times, follow culturally established rules (the original meaning of which is often forgotten) and which bind a group of people together. Explain "ritual" to the students and ask them to think of some practiced in their communities. Examples can run from the Christmas tree and Hanukkah lights to high school homecoming parades and school cheers or traditions at sports or other events.

Another interesting aspect of this reading is the fact that building the house is a communal effort. Students can discuss why this would be the case in rural Peru and consider any communal efforts in their own communities.

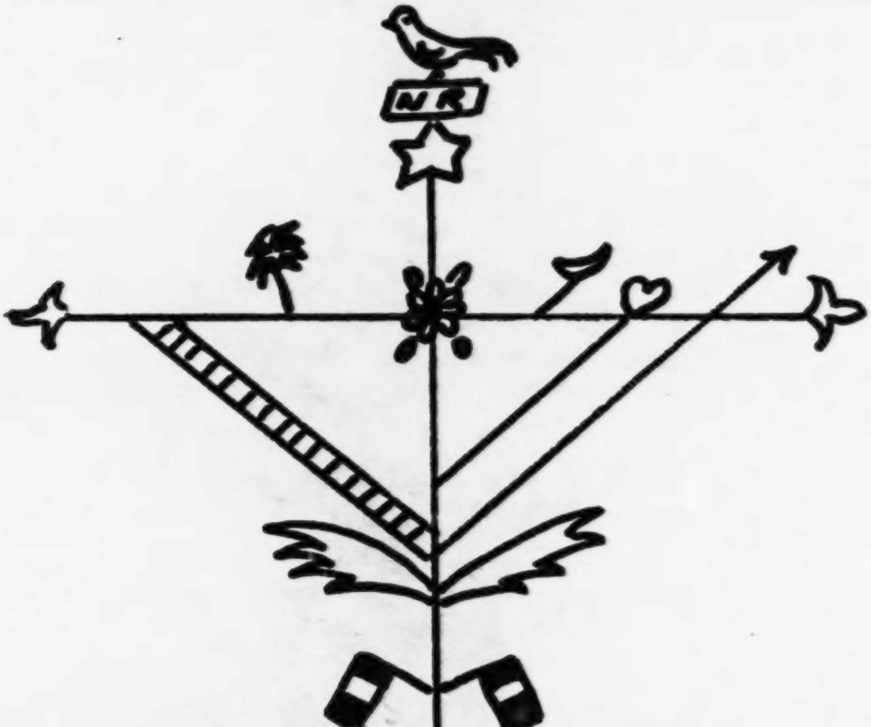
## "The Peruvian "Zafa-casa"

Comparable to the Pennsylvania Dutch Hex signs that are painted on farm houses to ward off evil is the charming custom of the "zafa-casa" found in Peru. "Zafa-casas" are crosses that are placed on the roofs of new houses. In many of the smaller towns or villages the building of a new home is a community effort. The completion of the home calls for a joyous celebration.

In Jauja, this ceremony is known as the "Zafa-casa" or "Cubrir la casa" (cover the house). The cross that is placed on the roof is the "Zafa-casa" and the decorations on it are symbols of success and good fortune. A "padrino" (godfather) is responsible for having the iron cross built and the "madrina" (godmother) is the person in charge of placing the cross on the central beam of the completed house. Then the festivities begin.

Variations of the cross appear in many parts of Peru. It may be made of iron, wood, or steel. The decorations may vary according to the custom of the region. It may be adorned with flowers, ribbons, and colored yarn.

In some parts of Peru, Cuzco and Urcos, for example, it is the "ahijados" (godchildren) that bring the gift of the "zafa-casa" to the new home owners. In Urcos, especially, the "zafa-casa" also carries tiny bottles of holy water, wine, and candy. The "zafa-casa" are unique reflections of Peruvian popular art.



CATEGORY: PERU: NOW

CONCEPT: WORK, leisure, lifestyle

ACTIVITY: A READING RELATING TO THE "LATINO" CONCEPT OF TIME FOLLOWED BY A CULTURE CAPSULE AND A ROLE-PLAY ACTIVITY.

OBJECTIVES: The students will understand the differing concepts of time in the U.S. and Peru (as well as other Latin American countries) and be able to relate these differences to each culture. The students will also understand the nuances that are connected to the word "mañana."

MATERIALS: The following reading relating to the concept of time and the culture capsule that follows.

PROCEDURE: 1) The lesson should begin with an open discussion about the American conception of time. The following questions might be asked:

1. To what extent are Americans dominated by the clock?
2. How do we view punctuality?
3. How do we feel about wasting time?
4. What does the expression "Time is money" mean to us?

2) Students are to read the attached sheet relating to time.

3) Students are to read the culture capsule on time. A class discussion should follow during which these questions might be asked:

1. Why was Mr. Jones irritated?
2. What custom was Mr. Jones unaware of?
3. If Mr. Jones had greeted the director courteously, what, most likely, would have happened?
4. What would you have done to increase your chances of selling your product?

4) Students should role-play this situation in pairs. It is recommended that some pairs reverse the situation by changing the locale to a U.S. city.

5) A discussion of the following questions will broaden students' awareness of time as a cultural phenomenon:

1. How is time dealt with differently on a vacation?
2. Is there a difference between the way time would be organized by a farmer and by a business executive such as Mr. Jones?

3. If you isolate one day in your life what is the most important to spend time on: a) earning money, b) being with family or friends, c) learning something, d) watching television, e) relaxing, f) practicing a sport, g) listening to music? Anything else? Remember you have only 24 hours.

4. If you consider your plans for the future (career, marriage, etc.) should you now use your time differently from the way you usually do? (Study more or learn things for a job? Relax more because later you won't have time to relax?)

5. What is more important to you, the present or the future? Could this be different for people from Latin America?

VOCABULARY: "mañana"; "hasta mañana"; "hora gringa"; "hora latina"

## ¿"HORA GRINGA" (ON TIME) OR "HORA LATINA" (LATE)?

People in the United States appear to be constantly concerned with time and punctuality. The society is tense and fast moving, and great emphasis is placed on meeting appointments on time. Everyone seems to be preoccupied with time -- even the fear of wasting someone else's time. The common saying "Time is money" points out the dominant attitude about time in our country.

Peruvians, as well as most other Latin Americans, have a more nonchalant attitude toward time and do not get upset when people arrive late. A common belief is that what cannot be done conveniently today can wait until tomorrow. Time is seen as something to be enjoyed since it is fleeting and will continue its course whatever we do.

Especially in rural areas, the people tend to have a "mañana" (tomorrow) attitude, which is to say that tomorrow or some vague moment in the future is the time that they will do what they have to do. The rationale is that nothing is so important that it cannot wait. The commonly used Spanish proverb, "Mañana será otro día" (Tomorrow is another day) clearly reflects their nonchalant attitude toward time. If a Peruvian says, "I'll be there at 8:00," it might be wise to ask, "¿Hora gringa?" (at the exact time or gringo time) or "¿Hora latina?" (approximately that time, or Latin time).

12
9
3
6
TIME FLIES!!!

## CULTURE CAPSULE

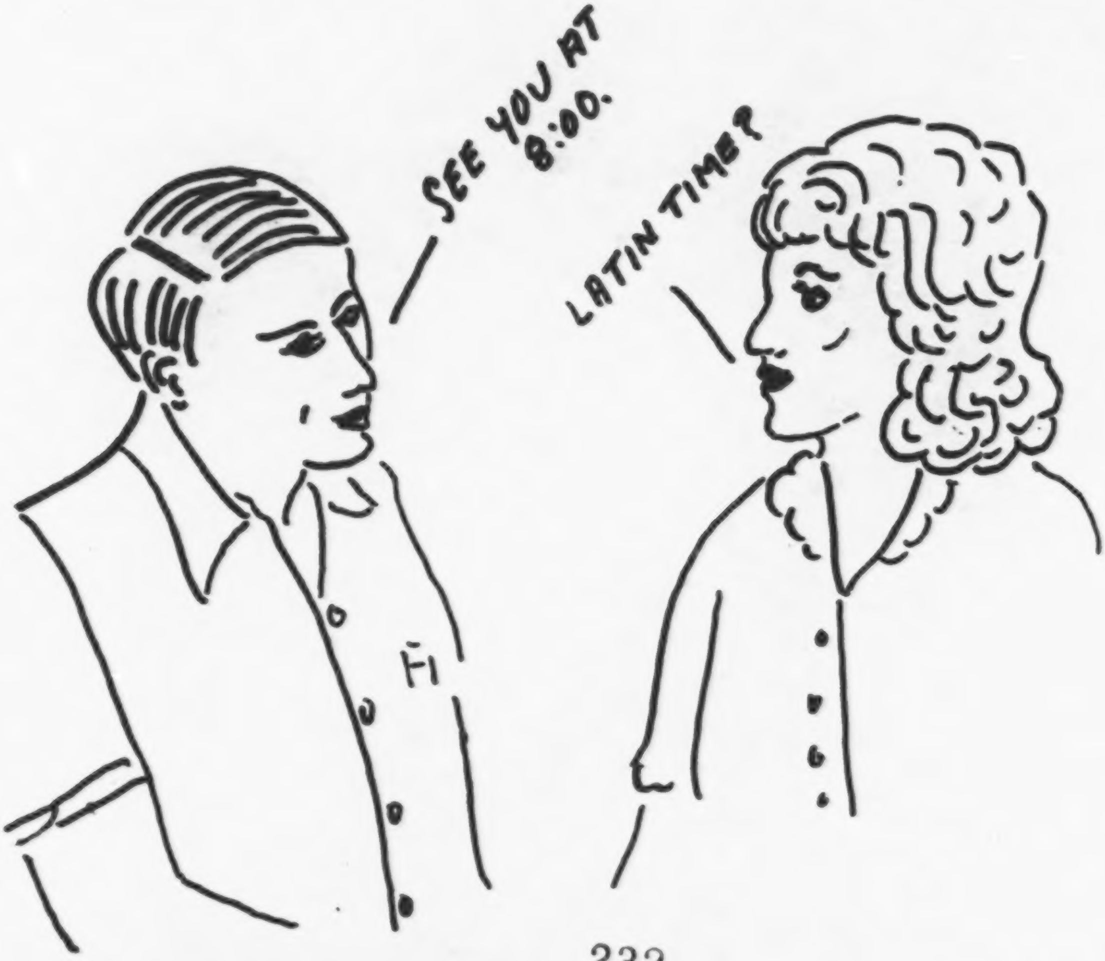
Mr. Jones, a business executive from New York, wants to sell his product to a factory near Lima, Peru. The director of the company gives him an appointment for 10:00 in the morning.

Mr. Jones arrives at 10:00 sharp. The secretary greets him courteously and asks him to sit down.

After an hour the director arrives. Mr. Jones, who is very irritated by now, tells the director that he has been waiting for him for one hour.

The director, who is very surprised by Mr. Jones' reaction, does not want to buy the product.

Unfortunately, Mr. Jones leaves with bad feelings.


SEE YOU AT 8:00.
LATIN TIME?
FI

CATEGORY: PERU: NOW

CONCEPTS: HOLIDAYS, games, food, family, religion, life style

ACTIVITY: A DESCRIPTION OF HOLIDAYS IN PERU. A university student at the University of Wisconsin-Milwaukee, Zoila Sevillano from Peru, wrote this description of yearly holiday time activities in Peru. It is a delightful description of what students in Peru look forward to during the year.

OBJECTIVES: Students will get a glimpse of the many enjoyable activities and meaningful festivities to be found in Peru.

MATERIALS: Photocopies of the following reading.

PROCEDURE: Students should read the essay and then discuss what they found surprising or interesting. This exercise is not intended for "heavy thinking" but rather to provide a general appreciation of life in another culture.

# Holidays in Peru

### by Zoila Sevillano

Almost every city and town in Peru holds an annual festival, called "feria," to honor its patron saint. "Ferias" include colorful religious processions, feasting, dancing, and games. I will mention, month by month, the activities that people do on official holidays and on weekends to celebrate traditional rites and festivities.

## JANUARY

Students are on summer vacation from January to March. Beaches along the coast are crowded especially on weekends all summer long, which on the coast of Perú falls during the months of January, February, and March. Many children go to summer school to learn to speak another language, how to play musical instruments, to swim, etc.

"Noche Vieja" or New Year's Eve is celebrated throughout the country. Fireworks and firecrackers start at twelve midnight. Everybody embraces and wishes each other a Happy New Year. Many traditions are common at the New Year. As the clock is striking twelve most people eat twelve grapes, mentally asking for twelve wishes to come true. Then everybody drinks champagne and eats the New Year's dinner consisting of stuffed turkey, fruit and vegetables. Then the music, singing, and dancing goes on till dawn. At about seven in the morning, many people have breakfast on the beach consisting of chicken soup, chicharrones (pork cooked and fried in a special way), black coffee and other typical food. Many people visit their relatives, usually parents and grandparents, to wish them a Happy New Year.

Another tradition that people practice is wearing yellow underwear because it brings good luck. Other people take out all the old things, clothes, furniture, etc., and burn them in the middle of the street at midnight on New Year's Eve; they say they are burning the old year. Others walk around the block in their neighborhood with a suitcase if they want to travel during the next year.

Most of the children go to bed early, but the older ones stay up until midnight of New Year's Eve to see the fireworks.

The sixth of January is Epiphany or "Los Reyes Magos," (Three Kings Day). There are dinner parties where people come to adore Baby Jesus and bring him gifts in the form of money placed near the manger in the nativity display. People eat, sing, drink and dance merrily. After this party, the nativity, which has been on display since Christmas, is put away and another family is chosen to give the "Reyes Magos" party for the next year. This festivity is not celebrated in Lima anymore, but it is still practiced in small towns. In the old times this date was the day to give and receive Christmas presents as it still is in Spain. The only remembrance of "Reyes Magos" in Lima is the "rosca de Reyes" which looks like a wreath and is a big round bread or cake with a hole in the middle and a surprise gift inside. Bakeries sell "rosca de Reyes" on the sixth of January. This festivity is not an official holiday in Perú anymore, but it is still an official holiday in Spain.

The eighteenth of January is the anniversary of the founding of Lima. "Limeños" celebrate it in the main square or "Plaza de Armas" on the eve of that date. The best musicians, singers, poets, etc. perform that evening in what is called the "serenade." The anniversary of other cities and towns is celebrated in a similar way.

## FEBRUARY

The whole month of February is devoted to Carnival. Carnival is a time of merry-making before the beginning of Lent, with its fasting and somber mood. On weekends, children's friends and relatives get together and play carnival. They fill balloons with water and throw them at each other. They also use buckets, sprinklers, etc., for water fights. Also, they paint each other with red, white, black, or green paint. In the evening they cover each other with white powder.

On the last weekend of February some people and children make a large carnival man out of pieces of wood and cloth. It is called "Ño Carnavalón" and it is burned on the last Sunday of February. That symbolizes the end of carnival time.

There are carnival parties where children and grown-ups wear costumes. The boys cover the girls with confetti and spray them with perfumed water called "columbina." A king and a queen are elected and prizes are given for the best costumes. A committee of neighbors or friends usually organizes these carnival costume parties and buys the prizes with the money contributed by the guests or sponsors.

There are other parties called "Tumbamontes" celebrated in many Indian towns especially in the mountains, though these parties are held in Lima, too, at regional clubs. (In Lima, as in many Latin American cities, people who are originally from another town or region form clubs for socializing with other people from their place of origin and maintain its traditions.) A "mayordomo," elected the year before by the community, is in charge of decorating a tree with ribbons, toys, scarves, bags of candy, and surprise gifts. He or she also provides the music, food and drinks for the party on the last Saturday or any weekend of February. In some towns, there are festivities for two days or a whole week. In other towns there is a parade of musicians and dancers called "negritos" because they wear black masks to resemble black people. These "negritos" perform in the streets. The main party, with the tree, lasts all day. It starts with a Mass, the Roman Catholic service, then all the guests dance around the tree, each one having a go at the tree with a hatchet. After many rounds the person who knocks down the tree with the hatchet becomes the "mayordomo" for the next year. When the tree is on the ground, the guests, especially the children, take the decorations and gifts.

Another custom for carnival is the "condor rachi" practiced in some towns in the Highlands. A condor is tied to the head of a bull and both animals try to get rid of each other, one by attempting to fly and the other by shaking his head. Usually the condor gets loose and flies away after it has made a great effort.

## MARCH

Students are still on summer vacation if Easter comes near the end of March. Easter is a religious festivity. Traditionally, families get together for Good Friday lunch which consists of fish cooked in a special way called "bacalao," (cod). Then the children get the Easter eggs (chocolate eggs with a toy inside). The eggs are not decorated but wrapped in shiny, colorful paper. Also, all the churches are full because, following a custom practiced for many years, people make pilgrimages to seven churches on Easter Sunday to say special Easter prayers.

## APRIL

April means it is time to return to school. School starts April 1 and ends December 23. Autumn is just starting and the weather is still nice and warm. Children play outside on the playgrounds and in the streets. When children go to school they must wear uniforms which are the same for all the schools whether they are private or public. In the public schools English is the only foreign language taught. English classes begin in high school. In most private schools English is also the only foreign language taught but students start learning it from kindergarten. Some private schools have French or German as the first foreign language.

## MAY

The first of May is an official holiday because it is Labor Day. It is picnic day and many families invade the parks and the countryside, which is only fifteen miles from Lima. People who live in rural areas also have picnics by the riverside.

Soccer games are a tradition on Labor Day. One especially popular competition is a game pitting a team of single people against a team of married people.

## JUNE

One important religious feast in the month of June is Saint John the Baptist which is commemorated on June 24 and coincides with the festival of the sun, the "Inti Raymi," the biggest event celebrated in Cuzco. On this date the people of Cuzco remember their Inca past. They revive, step by step, the elaborate festivities to honor the god sun, the most popular god, second only in importance to Viracocha, the Creator. The committee in charge of preparing this great festival takes a whole year to organize it with the cooperation of thousands of people, mostly art, folk, dance and music students and volunteers among Cuzco residents.

The festival of "Inti Raymi" was an Inca celebration held at the time of the summer solstice to honor their god, the sun. It took place every year in Coricancha, the temple of the sun which is located in downtown Cuzco. In Coricancha, the front wall in the main room was aligned so as to point towards declination 23°40', which means it faced almost directly towards the June solstice. The direct rays of the sun shone into the tabernacle, which looked like an altar, to be reflected by plates of beaten gold and an array of precious stones, mainly emeralds and turquoise. The Inca sat on the altar when these festivals of the sun were held. It was a seat which the sun illuminated as it rose. The festivities began when all the dignitaries were placed according to their rank in Huacaipata and Cusipata Plazas (downtown Cuzco) where they waited for the rising of the sun, wearing no shoes and squatting. Everybody wore masks and jewels and very rich clothes. Everybody had fasted for three days and no fire could be started in the city. When the sun appeared everybody yelled "Haylli" and adored it with open arms and palms towards the East. Then the Inca raised two gold glasses, the "aquillas," filled with "chicha" (corn drink). He offered the sun the "aquilla" in his right hand while he poured the other into his relatives' glasses. Then everybody went to the Coricancha in procession, the Inca being carried on the royal litter. A llama was sacrified and the "ajllas" or virgins of the sun, roasted the meat in public and distributed it to all present with pieces of "zancu" (corn bread). After this banquet the Inca offered a drink to the "Curacas" and nobles, and everybody danced, sang, and prayed to the sun. As part of this festival, and for nine days, people visited Huanacauri and other "Huacas" (cave-like residences of an ancestor of a family or community converted into the guardian spirit).

The "ajllas" or virgins of the sun were selected from among the most beautiful girls in the empire and lived in seclusion in the "ajllahuasi" or "house for the chosen." They wove the Inca clothes and prepared the "zancu" and the "chicha" for the great sun festivals.

Today, as in the time of the Incas, people from all over the country, and neighboring countries, gather to celebrate this festival. It is a beautiful and colorful sight, a reminder of Cuzco's place in the Inca empire.

JULY

The twenty-eighth of July is Independence Day. Throughout the country students parade with their school bands in the main street of their neighborhoods, towns and cities. All the houses must put out the national flag. In the main streets in Lima there is a big military parade.

Independence Day is a two-day official holiday. Many people from other parts of the country come to Lima to enjoy the activities and festivals that commemorate this anniversary.

July is also circus time. Many international circuses come to Lima and the crowds pack them for the whole month.

## AUGUST

The month of August is kite flying time. It is the middle of winter in Lima but the weather is rather mild. Many children make their own kites and enter competitions for the best-looking and the highest flying kites. These competitions are usually held in the neighborhood parks.

The thirtieth of August is the feast of Saint Rose of Lima. Many people visit her shrine on Tacna Avenue in Lima and throw letters with petitions into a well where she used to get water.

## SEPTEMBER

It is springtime. Schools and universities hold "Juegos Florales" (Flower Pageants) in which students compete to display their talents in poetry, music, dance, painting, and sports. Spring queens are elected in schools and universities.

## OCTOBER

There is a big religious celebration to honor the Lord of Miracles, patron saint of Lima. The city is decorated in purple and there is a fair in downtown Lima where "turrón de Doña Pepa" (a kind of cake similar to nougat), "picarones" (a kind of doughnut), "anticuchos" (beef heart chopped in small pieces and cooked on spits), and other goodies are sold. It is a colorful fair. Big crowds attend the processions and musicians and poets pay their homage to the Lord.

October is also a time for bullfights. The annual bullfighting fair held this month brings to Lima Spain's most famous "toreros" (bullfighters). It is one of the most exciting events of the year.

## NOVEMBER

The first of November is "Souls Day." The custom is to go to the cemeteries to take flowers to all the relatives and friends who have passed away. In some towns in the Highlands, some people believe that the spirits will come and visit their houses on that day so they display their deceased relatives' favorite foods and drinks on special altars.

## DECEMBER

The eighth of December is the feast of Mary, Mother of Jesus Christ. On this day it is a tradition for Roman Catholics to have the children receive their first communion.

Students start their summer vacation around December 23. December 24 is "Nochebuena" (Christmas Eve). Some children manage to stay up till midnight when the fireworks and firecrackers announce the birth of Jesus Christ. Everybody embraces each other and wishes family and friends a Merry Christmas. It is a custom to go to Midnight Mass.

After mass people eat the Christmas dinner which is usually turkey. Also it is a custom to have "chocolate" and "panetón" (they resemble hot chocolate and a bread like fruit cake).

Then the children must go to bed because Father Christmas will not stop to deliver presents in those houses where children are still awake. Grown-ups exchange presents after the Christmas dinner.

Days before Christmas many decorations are put up on the front door and in the house. The Christmas tree is put up and decorated, too. Many families make a "nativity" by which the event in Bethlehem is recreated: Baby Jesus in the manger in the stable, Joseph, Mary, the shepherds, and the Wise Men adoring him.

CATEGORY: PERU: NOW

CONCEPTS: RACE/ETHNICITY, social class, language

ACTIVITY: MINIDRAMA. After students have read background information on language, they will read and/or act out a mini-drama in which a problem must be solved. Students will try to do so based on the reading.

OBJECTIVES: The students will be able to account for language variations in South America and gain some awareness of the separatism in which many Indians still reside in some South American countries, principally Peru.

MATERIALS: 1) A brief reading that generally describes the non-universality of language in South America and more specifically deals with Quechua, the language of the Incas of Peru.

2) A mini-drama which requires some problem-solving.

PROCEDURE: 1) To introduce the unit, a class discussion on language variations within our own country is recommended. The following questions might be used:

1. In the U.S. what are some pronunciation differences from region to region? Vocabulary differences? (Ex. "soda" vs. "pop"; "bubbler" vs. "drinking fountain")
2. Are there groups of people in the U.S. who do not speak English? Ask for examples. (Include American Indians, if not mentioned by students.)

2) Students will read information sheet.

3) Students may read and/or act out mini-drama.

4) The class may vote on the answers and, if necessary, an explanation should follow.

RELATED ACTIVITY: The students should create their own mini-dramas in which a dilemma is caused due to a language problem. It could involve a student from Peru visiting a U.S. city or town and the language problem may be one of pronunciation, vocabulary, or dialect.

VOCABULARY: Conquistadores, Quechua

# QUECHUA: ONE LATIN AMERICAN LANGUAGE

Contrary to popular belief, South America is a landmass on which many languages are spoken, not only Spanish. Aside from the obvious Brazil, where Portuguese is the principal (but not only) language, there is much variety throughout the area. Paraguay, for example, has two official languages: Spanish and Guaraní. English is the major language of Guyana and the East coast of Nicaragua.

It is the Indian population that provides the greatest evidence of language variation. Many major Indian groups inhabited the South American continent when the "conquistadores" arrived in the 16th century. They include the Araucanians in what is now Chile, the Aymara in highland Bolivia, the Chibchas in present-day Colombia, the Guaraní Indians in Paraguay, and the Incas in Peru, Ecuador and parts of Bolivia. Naturally, there were hundreds of smaller groups throughout the continent, who spoke different languages, many of which are still spoken today by the descendants of these groups of original Americans.

At the time of the Spanish conquest, there were some 24 million Indians in South America. The largest of the then existing empires was that of the Incas. In order to strengthen their rule over the many areas they conquered, they had made Quechua, their language, the official language throughout their territory. Although the Spanish "conquistadores" destroyed the Inca empire and imposed their own culture, Quechua still thrives in the Andean highlands. In Peru, for example, many rural people speak only Quechua, while even in the capital city, Lima, Quechua can be heard spoken by recent immigrants from the countryside. Recently, a renewed interest in the Inca roots of Peru has led to increased pride in the Inca language, and books, radio shows, songs and films can be found in Quechua.

# MINI-DRAMA

Steve, an AFS student from Detroit, Michigan, is living in Lima, Peru with a family. In this mini-drama he is with his Peruvian brother, Alfredo, in the city of Cuzco, ancient capital of the Inca empire.

Imagine that the two are speaking Spanish, Alfredo's native language and the language generally spoken in Lima.

ALFREDO: I don't know if this is the street that goes to the train station or not.

STEVE: Haven't you been here in Cuzco before?

ALFREDO: Yes, once when I was on vacation five years ago, but I don't remember the city too well.

STEVE: Then let's ask someone. Here comes a man. Sir, could you tell me where the train station is?

ALFREDO: But this man is an Indian.

STEVE: Sir, we want to go to the station where the trains leave. Do you know where it is?

ALFREDO: Steve, I think you're wasting your time asking him.

STEVE: Just wait. Sir, could you at least tell us the name of the street that we're on.

ALFREDO: Come on, Steve. I think I can find the station.

STEVE: O.K. but how can anyone be so rude. He didn't even have the courtesy to answer me.

Why didn't the man answer them?

A. The man is most-likely deaf and dumb.
B. The man is also a stranger in Cuzco and didn't see the point in trying to give directions.
C. The man does not speak Spanish.
D. The man is an Indian and they do not speak to strangers in public.

ANSWERS TO MINI-DRAMA:

A. Possibly, but very unlikely.

B. This may be true as the man may have come to Cuzco for market day, but if this were the only reason, he at least could have said that he was not from Cuzco either.

C. Correct! Nearly fifty percent of the people of Peru are Indians. A large percentage of them do not speak Spanish, but rather Quechua, the language of the Incas.

D. If you went to the market in Cuzco, which is certainly a public place, you would hear the Indians talking a great deal. This is not the reason the man did not speak to Steve and Alfredo.

Cuzco Cathedral

**CATEGORY:** PERU: NOW

**CONCEPTS:** FOLKLORE, race/ethnicity, language

**ACTIVITY:** AN AYMARA SONG. Aymara is another of the languages spoken in Peru. The following is a simple Aymara song.

**OBJECTIVES:** Students will learn to sing this Aymara song.

**MATERIALS:** None

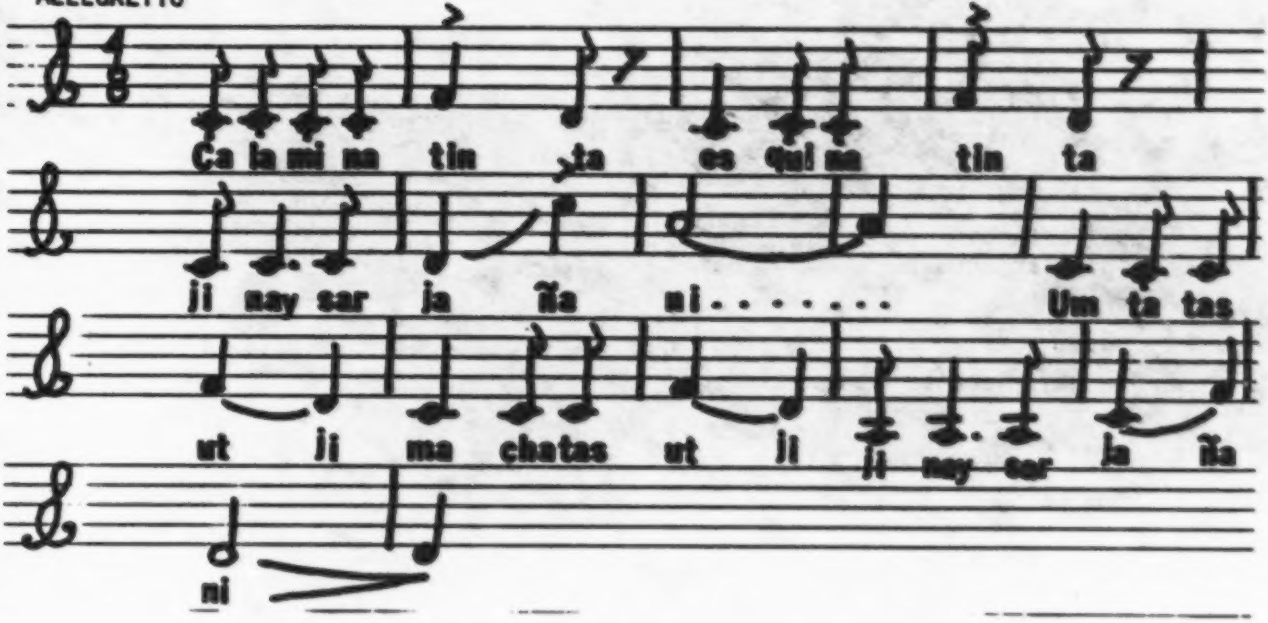
**PROCEDURE:** Explain to the students that they will learn a song in Aymara. Have them look up Aymara in an encyclopedia or textbook. Here is the song:

## Calamina Tinta

| | |
|---|---|
| Calamina tinta | Calamina tavern, |
| eskina tinta | Little corner tavern, |
| jinay sarjañani. | Let's be on our way. |
| | |
| Umtatas utji | Now it's getting late, |
| machatas utji | Now we mustn't wait, |
| jinay sarjañani. | Let's be on our way. |
| | |
| Jumas macheka | You on one side |
| nayas macheka | Me on the other side |
| kantayas jatna. | Before the break of day. |
| | |
| Wawani maraki | You're in love, |
| kalyuni maraki | I'm in love, |
| riparlurchi taspac. | Let's keep prying eyes |
| | Away. |

## CALAMINA TINTA

ALLEGRETTO


Ca la mi na tin ta es qui na tin ta
ji nay sar ja ña ni . . . . . . . Um ta tas
ut ji ma chatas ut ji ji nay sar ja ña
ni

CATEGORY: PERU: NOW

CONCEPTS: FLORA AND FAUNA, agriculture

ACTIVITY: COLLECTING PERUVIAN FLORA AND FAUNA CARDS.
Students like to collect cards and study animals and plants. This exercise uses the rich flora and fauna of Peru to satisfy both desires.

OBJECTIVES: Students will be able to identify and describe many plants and animals of Peru.

MATERIALS: Sheets of thin cardboard
Copies of the following animal cards
description entries, and list of animals
Scissors and glue

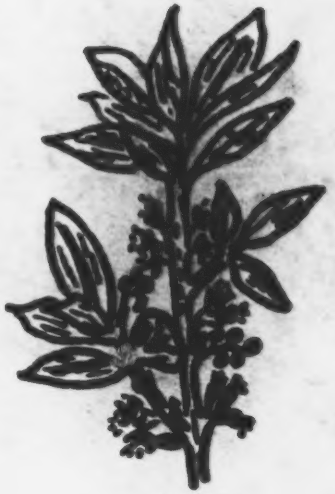
PROCEDURE: Before beginning the game teachers will have to put in a little preparation time gluing photocopies of the flora and fauna pictures on the cut cardboard, and cutting up the description entry forms. Once this is done, the teacher will explain to the students that they will have the opportunity to collect Peruvian animal and plant cards. In order to do this, they will be given a list of available cards. They will also be given some small description entries. From the list of plants and animals they should try to find a description of these items and fill in the description entry. For each entry shown to the teacher they will receive the corresponding card. They then glue the description to the back of the card and voila!, they have begun a collection they can keep. Give students several days or weeks to be able to consult encyclopedias, dictionaries, and other books as homework.

The following are animals and plants we have prepared cards for:

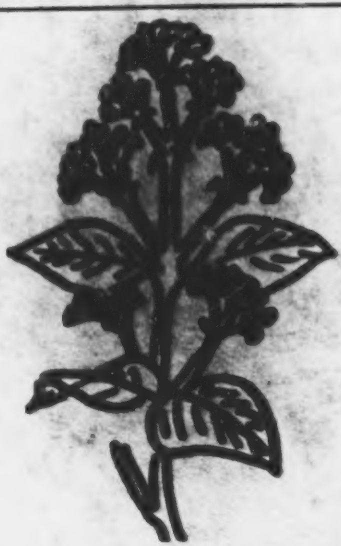
chinchilla
condor
boa
alpaca
piraña
peccary
guinea pig
cacao
pellequin
chile pepper
carob
guava
guanaco
tapir
llama
breadfruit
guanabana
quinine
prickly pear
coca
yuca
vicuña

| | |
|---|---|
| DESCRIPTION:<br>WHERE FOUND:<br>USES: | DESCRIPTION:<br>WHERE FOUND:<br>USES: |
| DESCRIPTION:<br>WHERE FOUND:<br>USES: | DESCRIPTION:<br>WHERE FOUND:<br>USES: |
| DESCRIPTION:<br>WHERE FOUND:<br>USES: | DESCRIPTION<br>WHERE FOUND:<br>USES: |
| DESCRIPTION:<br>WHERE FOUND:<br>USES: | DESCRIPTION:<br>WHERE FOUND:<br>USES: |

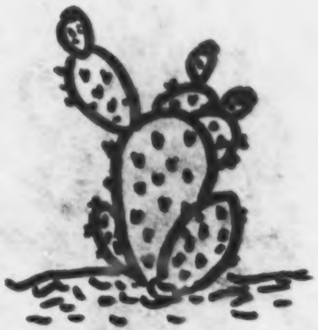
P-39



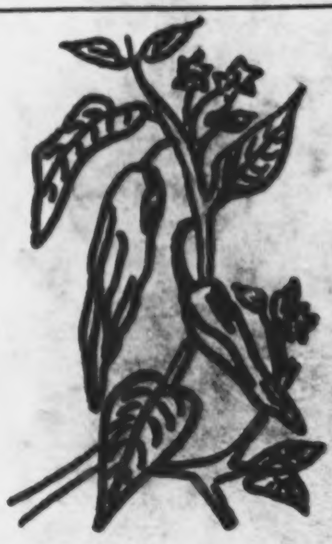
COCA



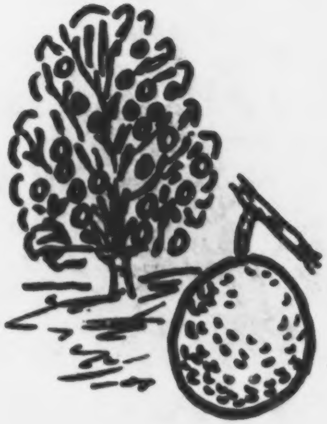
QUININE



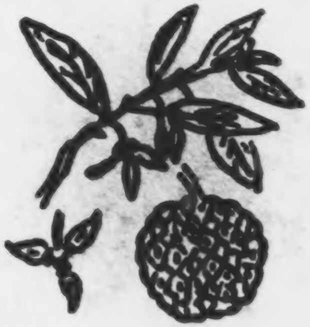
PRICKLY PEAR



CHILE

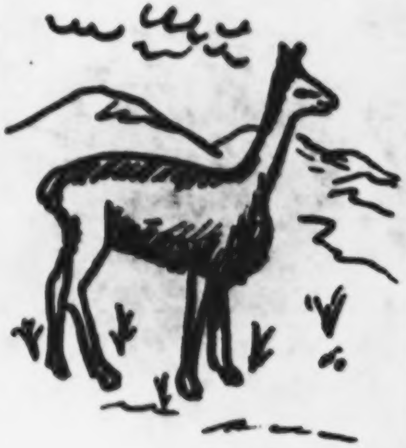


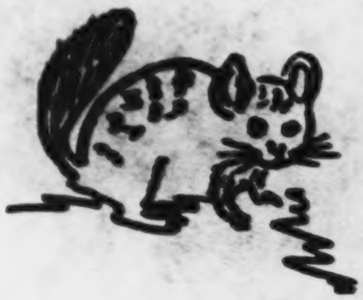
BREADFRUIT

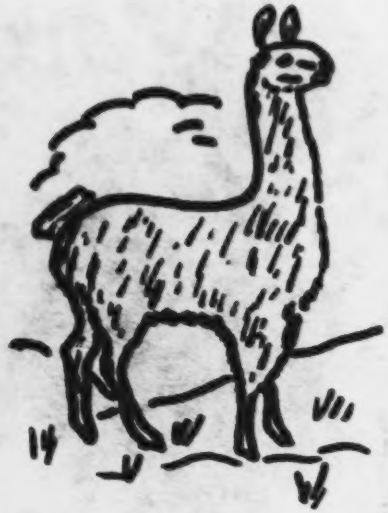


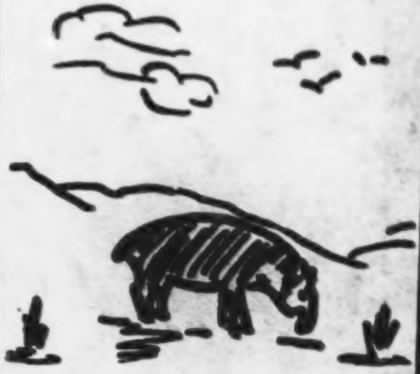
GUANABANA

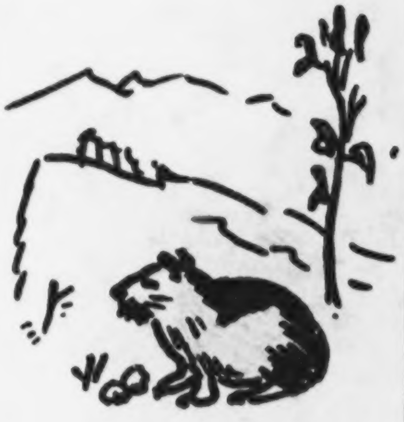
P-40

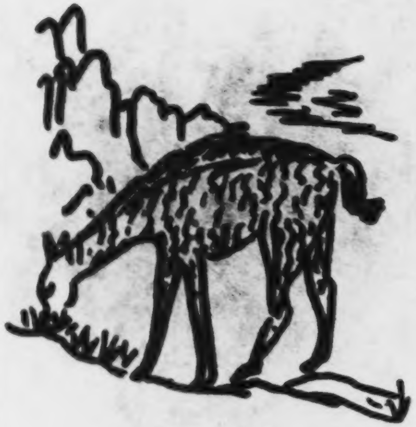

VICUNA

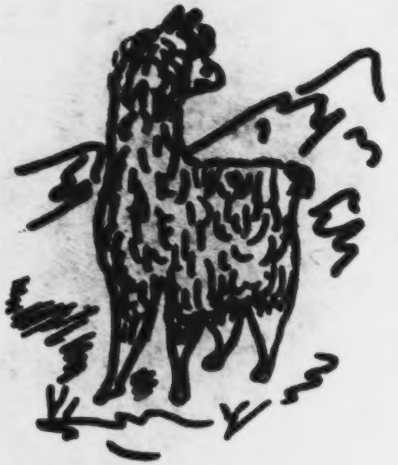

CHINCHILLA

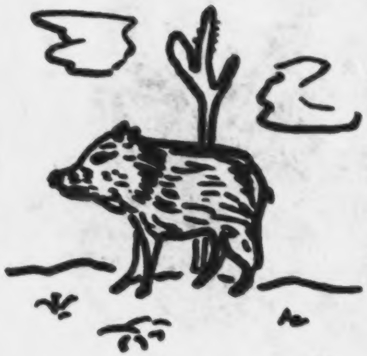

LLAMA


TAPIR

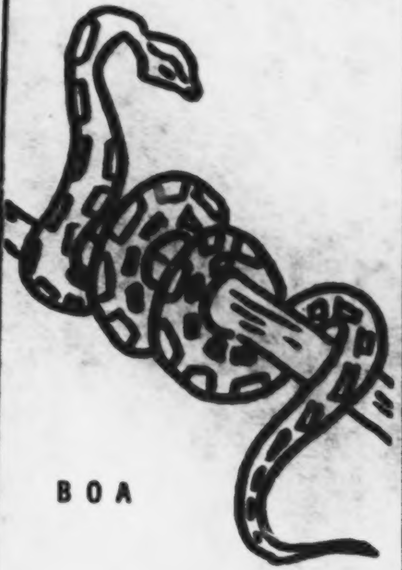

CUY
(GUINEA PIG)

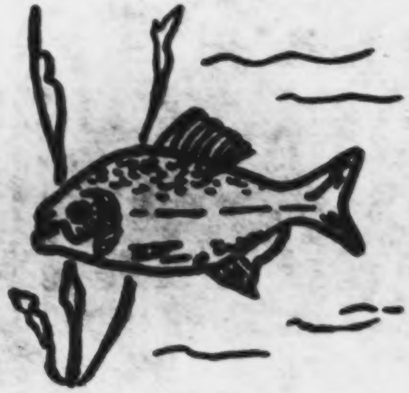

GUANACO

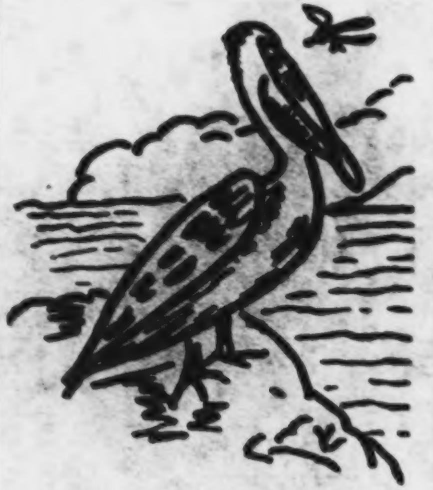

ALPACA

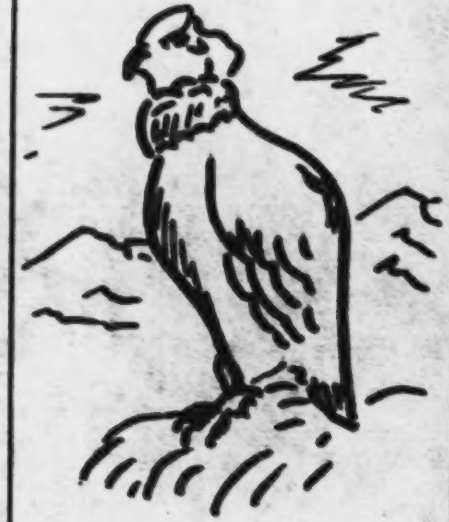

PECCARY

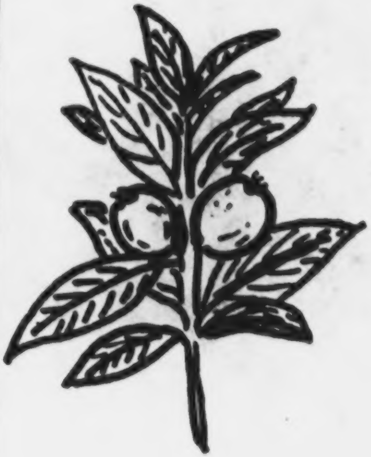
P-41


BOA


PIRAÑA


ALCATRAZ
(PELLIQUEN)


CONDOR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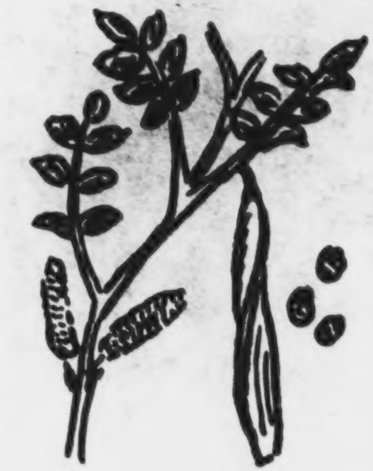
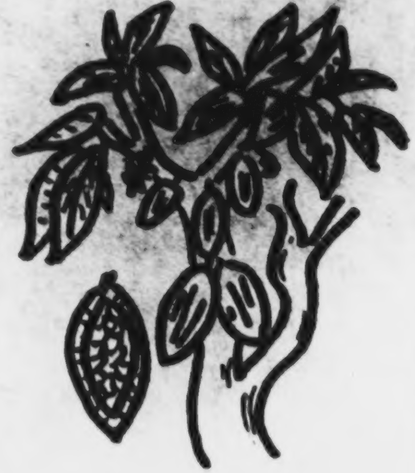
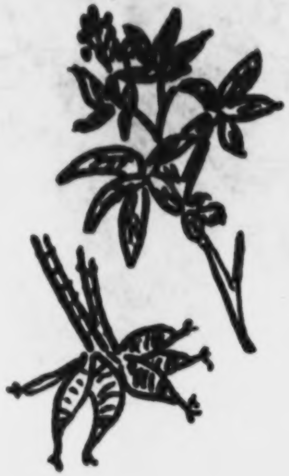

CAROB


CACAO


YUCA

CATEGORY: PERU: NOW

CONCEPTS: AGRICULTURE, social class, economics, poverty, government

ACTIVITY: LOOKING AT LAND REFORM IN PERU. The question of land reform is of vital concern throughout Latin America. Very few people deny the need for some type of redistribution of land. The issues involved are, however, very complicated and little real reform has been carried out except in countries that have had successful revolutions i.e., Cuba, Nicaragua. Generally speaking, serious attempts at land reform bring about right-wing coups. It is important for North Americans to consider their position on land reform in Latin America and your students can start with this lesson.

OBJECTIVES: Students will begin dealing with the issues of land reform and forming their own opinions of the idea of land reform.

MATERIALS: Copies of the Land Reform Work Sheet.

PROCEDURE: This is not an easy exercise. You may have to adapt it to the language and intellectual level of your class. Have your students read through the work sheet. You may have to read along with them and clarify words and ideas. They will also have to explore their own feelings concerning things they take for granted or have negative feelings about i.e., private property, communal ownership, individual rights versus other peoples' welfare. There are no easy answers for your students in this exercise, as there are no easy answers in real life land reform.

VOCABULARY: land reform, peasant, sharecropping, arable, incentive, commune, cooperative

RESOURCES: Peter Dorner, ed., Land Reform in Latin America: Issues and Cases, Madison: Land Tenure Center, University of Wisconsin, 1971. Ernest Feder, The Rape of the Peasantry: Latin America's Landholding System, Garden City: Doubleday, 1971. Henry Landsberger, ed., Latin American Peasant Movements, Ithaca: Cornell University Press, 1969. Lynn T. Smith, ed., Agrarian Reform in Latin America, New York: Knopf, 1968. James Petras and Maurice Zeitlin, Latin America: Reform or Revolution? A Reader, New York: Fawcett, 1969. Rodolfo Stavenhagen, ed., Agrarian Problems and Peasant Movements in Latin America, Garden City: Doubleday, 1970. Hugo Blanco, Land or Death: The Peasant Struggle in Peru, New York: Pathfinder Press, 1972. Thomas R. Ford, Man and Land in Peru, New York: Russell and Russell, 1971.

# LAND REFORM WORK SHEET

In Peru, as in many countries in Latin America, many people earn a living in agriculture. The great majority of these people are the descendants of the Quechua, Aymara and other Indian groups which made up the Inca Empire. Although these people have farmed and raised livestock for generations, they own little or no land.

Before the Spanish Conquest, of course, all the land belonged to them. When the Spaniards came and destroyed the Inca Empire, they divided the land into huge encomiendas (estates) which were given to Spaniards who had displayed loyalty to the Spanish Crown. Many of these estates have remained until today, although some have passed to other wealthy families.

During colonial times, the Indians worked almost as slaves on these estates. Now, there are several systems for employing the Indian peasants. On many old encomiendas, the Indians are allowed and even encouraged to live on part of the land. They are employed seasonally. In other words, during planting, harvest or other busy times they help in the fields and receive money for their work. The rest of the time they are unemployed. Sharecropping is also common. This is a system in which the peasants are allowed to farm small plots of land and in return for this privilege give a part of their crops or profits to the estate owners. They might also repay this privilege with seasonal labor. Sometimes, they simply rent the land they use for farming and grazing. In any case, their income is greatly limited and poverty is the way of life for huge numbers of Peruvian peasants.

Land reform is a way to change this situation. Land reform generally means taking some or all the land in the big estates and distributing it among the peasants, who in this way come to own some land. It is not an easy process since the interests of land owners, peasants, and the government often conflict. Let's create a typical case in Peru and study some of the problems in land reform.

We will call our estate the Cerro Verde Estate (Green Hills Estate). Cerro Verde is a medium-sized estate, covering about 20 square miles. It is owned by the Gostiza family and has been in the family since 1887. When the first Gostiza bought the land, the Indian population living there was also considered part of the estate. The Gostiza family now lives in Lima. They own a factory and an import/export company. Most of their large fortune comes from these businesses. During the summer they vacation on the Cerro Verde Estate.

The day to day running of the estate is left to an "encargado" (overseer) who lives there year round. The people who work on the estate are the descendants of the Indian families who were there before the Spanish Conquest. There are 40 families totaling about 200 people. They own no land of their own but are allowed to work small plots and graze livestock for a rental fee.

Only 50% of the land is arable (can be farmed). Only 10% is used by the owners to produce crops. This is because their businesses in Lima take up most of their time and energy and give them larger profits than large-scale farming. To develop more of the land would mean large investments in machinery and special technology, so they choose to allow the land to remain idle. This is common not only in Peru but in many parts of Latin America.

The government is considering including Cerro Verde in a land reform program. This would mean taking the land from the Gostiza family and dividing it among the 40 Indian families. The government thinks this is necessary because:

A. The Gostizas do not make full use of the land. They have no incentive to increase production. This is bad for the economy of Peru and causes some of its poverty.

B. The peasants who live on the land descended from its original owners: the Indians. It is unjust for them not to be able to own and use the land that was "stolen" from them long ago.

C. The peasants have been demanding land because they believe it will end their poverty. The government is afraid that if they don't get some land they will become violent.

Now here are some questions for you:

1. Is it fair or moral to take the Gostizas' private property under these conditions?

2. Is it fair or moral for the Gostizas to keep their land under these conditions?

3. Let's suppose the government decides to go ahead with its plan for land reform at Cerro Verde.

   What would be a fair price or settlement for the government to give the Gostizas?

   a) Whatever the Gostizas want.
   b) The money they would earn if they sold the estate to another rich landowner.
   c) A set price per acre used in all land reform, for example $10 per acre.
   d) Nothing at all.
   e) Other suggestions . . . . . .

4. When this decision is made, the land is given to the peasants. But how would you divide it up? Look at the map. You will see that some land is good for farming, some good for grazing, and some is useless.

   Devise a plan to distribute the land fairly. Use the map. Remember, there are 40 families.

5. Once the land is legally given to the peasants they discover several big problems. They have always been poor so they have little or no money saved. When planting season comes they have no money to buy seeds for their new land.

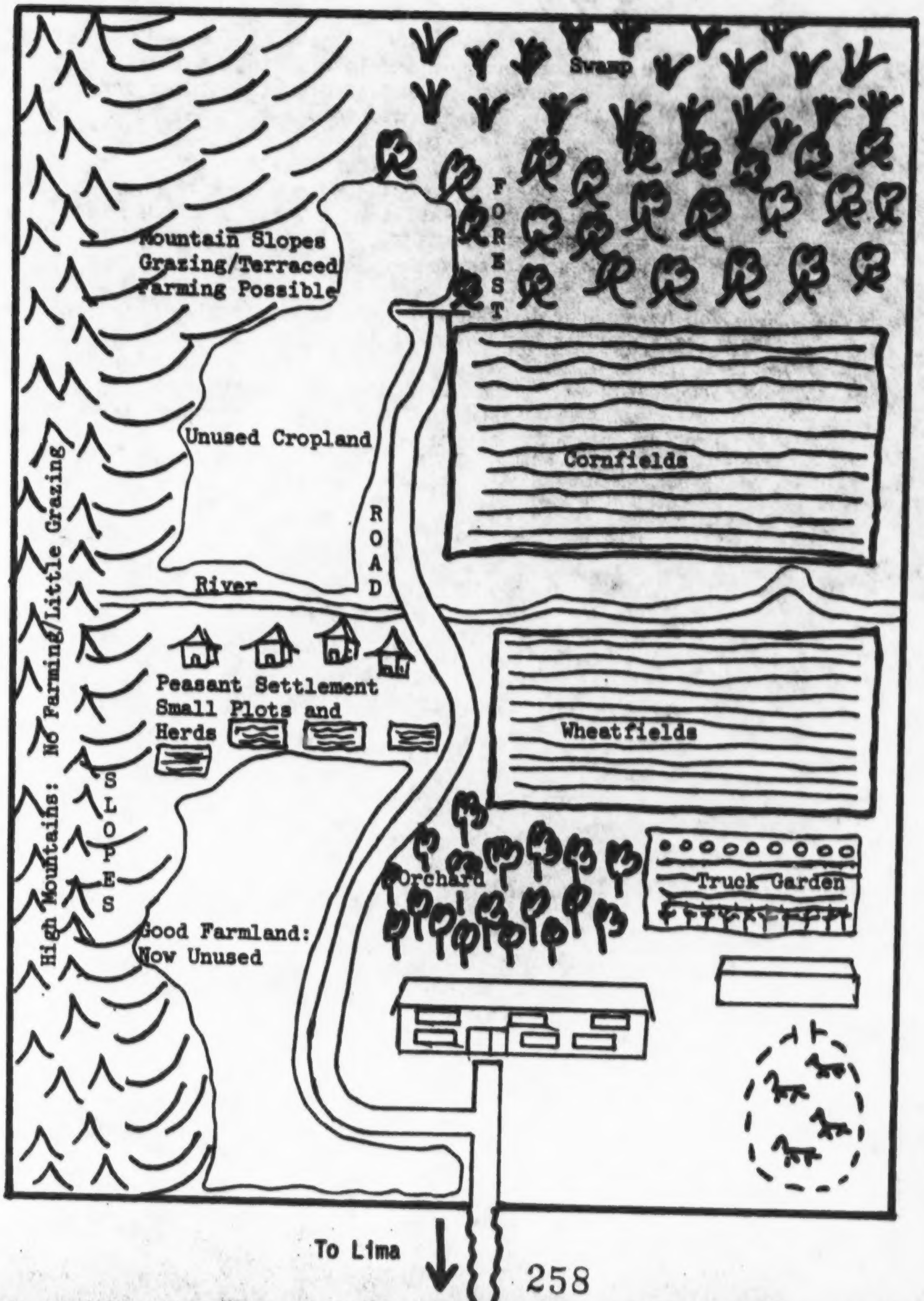
They need new tools and even some machinery for modern farming but can't buy these things. Roads and irrigation need to be improved. Thinking about these problems:

> How should the peasants be helped, or how should they help themselves?
>
> a) The government should give them money.
> b) The government should give them a loan.
> c) The government should give them seeds and tools.
> d) The peasants should form a commune: they should all own the land together and pool their small individual savings, their work and eventually the profit.
> e) The peasants should own and work the land separately but form a cooperative to buy tools, seeds, fertilizer and work together on roads, irrigation systems, etc.
> f) Other ideas you may have . . . . . . .

6. Now you have thought of some of the major problems of land reform. Let's consider one more general idea:

   Some Latin Americans say "La tierra para los que la trabajan" which means "The land should belong to the people who farm it." What do you think of this idea?

# CERRO VERDE ESTATE


Swamp
FOREST
Mountain Slopes
Grazing/Terraced
Farming Possible
Unused Cropland
Cornfields
ROAD
River
High Mountains: No Farming/Little Grazing
Peasant Settlement
Small Plots and
Herds
Wheatfields
SLOPES
Orchard
Truck Garden
Good Farmland:
Now Unused
To Lima

# Brazil

CATEGORY: BRAZIL: INDIGENOUS CULTURES

CONCEPTS: FOLKLORE, religion, race/ethnicity

ACTIVITY: A GÊ INDIAN CREATION MYTH. This creation myth has elements in common with creation stories all over the world. It is a good introduction to the shared elements in world folklore. In the Peruvian section there is an Inca creation myth which should be read and compared along with this tale.

OBJECTIVES: Students will be introduced to the idea of creation myth and discuss how and why these seem so similar the world over.

MATERIALS: Copies of the reading (unless you decide to read it orally), Map of Brazil

PROCEDURE: Read and discuss the creation myth: Be sure to locate the Gê area on a map.

1. What is a creation myth?

2. How does this myth show similarities with other creation myths? (flood, lost "paradise," humans created from other objects, etc.)

3. Can you think of reasons this might occur? (A real flood, melting glaciers, common human need to explain other people, etc.)

VOCABULARY: creation myth

RELATED ACTIVITIES: The school or public library should have ample examples of creation myths from all over the world: Africa, Asia, the North American Indian groups etc. As homework or for extra credit students can narrate these tales in class and lead a discussion on how they differ with or are similar to tales they now know.

# The Creation of Human Beings
## A Gê Indian Creation Myth

In the beginning of time only two beings existed on earth. They were Mebapame (the sun) and Bruburé (the moon). They lived all by themselves, hunting and preparing their own food.

They felt lonely, so one day they decided to create some people. They prepared a field and in it they planted gourds. Every day they checked on the plants. When the first fruits appeared, Bruburé was anxious to pick them right away. Mebapame, however, stopped him, saying: "Don't be so impatient. They aren't ripe yet!"

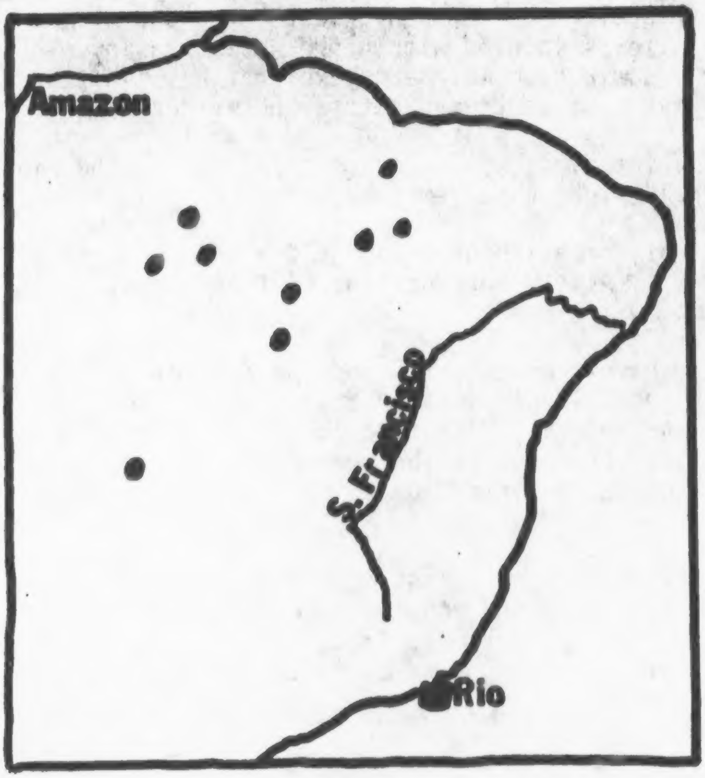
Finally the gourds were ready. Mebapame and Bruburé picked them all and took them to the banks of the Tocantins River. There, they had already built a village. One by one, they threw the gourds into the river. The first gourd, thrown by Mebapame, touched the water and immediately turned into a very beautiful woman, with long, shiny hair. Bruburé tossed his first gourd into the river and it turned into a woman, too, but she was ugly. All the gourds turned into men and women, grown-ups and children. Mebapame's gourds became strong and attractive people. Brubure's creations were weak and not so beautiful. When they were born in the river, all the people immediately climbed from the water and went to the houses that had been prepared for them. This is how the first village in the world was made.

For a long time everyone lived in peace and happiness. One day, however, Mebapame told the people that the Tocantins river was going to flood. The village and all the land would soon be covered by water. The people were terrified but Mebapame told them that the flood had a good purpose and that all of the children of the river had to spread over the earth and learn to speak different languages. Some of Mebapame's children decided to prepare for the flood. They built a large raft, attached dry gourds so that it would float, and tied the raft to a large rock near the village. Bruburé's children did nothing to prepare for the flood.

Then the river began to rise. It overflowed its banks, covering the village, the forests and the plains. People scattered in every direction. Many of Mebapame's children found safety on the raft; others climbed trees. The rest, together with Bruburé's unprepared children were carried down the river by the raging water. Mebapame and Bruburé climbed into the sky, where they still remain.

For many days water covered everything. In the end, the river returned to its bank. The raft finally landed, and the raft people built a new village on that very spot. They named the new village "Joy." From these children of Mebapame came the Apinaye Indians who now live in the region. The people who had climbed trees could not come down. They turned into bees and wood termites. The other children of Mebapame, along with all of Bruburé's people had been spread all over the earth.

This is why you can find Apinaye Indians in many different places. This is also why there are many different kinds of people all over the world: weak and strong, beautiful and ugly, speaking a variety of languages.



GÊ INDIAN AREA

(Based on information which first appeared in Johannes Wilbert, ed., Folk Literature of the Gê Indians, Los Angeles: UCLA Latin American Center Publications, 1978.)

CATEGORY: BRAZIL: NINETEENTH CENTURY

CONCEPTS: EXPLORATION, flora and fauna

ACTIVITY: WRITING AN AMAZON EXPLORER'S JOURNAL OF FLORA AND FAUNA. The Amazon has provided a living laboratory for biologists, zoologists and anthropologists for centuries. Over 90% of the planet's plant and animal life is located within the Amazon Basin. The 19th century particularly saw a boom in Amazon exploration. In this exercise students can relive some of the adventure and wonder of these explorations.

OBJECTIVES: The class will prepare a journal of the plants and animals they would find in the Amazon region.

MATERIALS: Information on Amazon flora and fauna from encyclopedias and books. Also, reproductions of the following journal entry as an example.

PROCEDURE: Have the students read the following example of a 19th century journal entry. Then assign each student one or several plants and animals. They should research each and write a description. Drawings can be included. All the descriptions should be put into a folder or loose-leaf notebook. The class can choose a title for their journal. A map might also be included.

HELPFUL HINTS: Here is a list of plants and animals you can assign for the journal. Any encyclopedia will provide more ideas.

- ceiba
- Brazilnut
- cashew
- coconut palm
- taqua palm
- mahogany
- balsa
- rosewood
- Amazon butterflies
- tapir
- two-toed sloth
- alligator
- electric eels
- orchid
- parrot
- macaw
- heron
- puma
- anaconda
- piranha
- jaguar
- armadillos
- boa
- capybara
- pirarucus

RELATED ACTIVITIES: You may wish to broaden the exercise by including Indian groups and customs of the Amazon.

# AN AMERICAN BIOLOGIST VISITS THE AMAZON
## The Journal of Professor and Mrs. Louis Agassiz
## 1875

There is much to be learned on these Amazon beaches; they are the haunts and breeding-places of many different kinds of animals, and are covered by tracks of alligators, turtles, and capybara. Then there are the nests, not only of alligators and turtles, but of the different kind of fish and birds that lay their eggs in the mud or sand. It is interesting to see the way the Indians find the turtle nests. They walk quickly over the sand, but with sort of an enquiring tread, and the moment they set their foot upon a spot below which eggs are deposited, though there is no external evidence, they recognize it at once. Stooping, they dig straight down to the eggs, generally eight or ten inches below the surface.

Besides these tracks and nests, there are the rounded, shallow depressions in the mud, which the fishermen say are the sleeping places of the skates. The vegetation on these beaches is not less interesting than these signs of animal life. In the rainy season more than half a mile of land, now uncovered along the margins of the river, is entirely underwater. The river rises not only to the edge of the forest but far into it. At this time of year, however, the shore consists, first of the beach, then of a broad band of tall grasses, beyond which are the lower shrubs and trees, leading up to the full forest growth. During this dry season the vegetation makes an effort to recover its lost ground. You can see the little Imbauba (Cecropia) and a kind of willow-tree (Salix humboldiana), the only familiar plant we met, springing up from the sand, and creeping down to the water's edge, only to be destroyed again with the next rise of the river.

For several hours after breakfast this morning the heat was intense, and we could do little but rest in the shade, though my husband, Mr. Agassiz, was busy in making skeletons of some fish too large to be preserved in alcohol. Towards evening it grew cooler and we walked to a banana plantation near the house, and sat under an immense gourd tree. The tree made a deep shade for it was clothed not only by its own foliage, but the branches were covered with soft, dark moss. The lighter green, glossy fruit of the tree seemed to gain new lustre against the dark, mossy background.

I call this tree a gourd-tree, simply from the use to which the fruit is put. But here it goes by the name Cuieira-tree (Crescentia Cajeput); the cup made from the fruit is called a Cuia. The fruit is round, of a light green, shiny surface, and grows from the size of an apple to that of the largest melon. It is filled with a soft, white pulp, easily removed when the fruit is cut in half; the rind is then allowed to dry. Very pretty cups and bowls are made in this way. The Indians, who are skilled at preparing a variety of brilliant colors, paint them in a beautiful fashion.

(From A Journey in Brazil, Professor and Mrs. Louis Agassiz, James R. Osgood and Company: Boston, 1875.)

**CATEGORY:** BRAZIL: SLAVERY

**CONCEPTS:** SOCIAL CLASS, economics, race/ethnicity, work

**ACTIVITY:** READING A NINETEENTH CENTURY DESCRIPTION OF A SLAVE AUCTION. The following reading describes how Brazilian slaves were treated as commodities instead of human beings. It is self-explanatory and sheds light on the institution of slavery wherever found.

**OBJECTIVES:** Students will be able to describe a Brazilian slave auction as well as some of the types of work performed by slaves in Brazil.

**MATERIALS:** The following reading, reproduced or read aloud in class.

**PROCEDURE:** Have the students read the handout or read the description to them. The reading itself should bring about discussion, but a series of words might be of help. Have the students describe the life of slaves in relation to these words:

family
medicine
freedom
children
salary
individuality
human rights
old age

**VOCABULARY:** auction, merchandise

**RESOURCES:** C.R. Boxer, *Race Relations in the Portuguese Colonial Empire*, Oxford: Clarendon, 1963. T. Lynn Smith, *Brazil, People and Institutions*, Baton Rouge: Louisiana State University, 1963.

# A Brazilian Slave Auction

Slavery played a very important role in Brazilian economy and the formation of Brazilian society. Like every place else, slavery was a cruel system in which people were treated as things or animals. Slavery was finally abolished in 1888. Here is a description of a slave auction, written by a traveler from the United States, Thomas Ewbank, in 1856.

x x x x x x x x x x

I often passed an auction store at the corner of Ourives and Ouvidor. Today printed announcements were hanging by the door. I took one and stepped in. A long table extended from near the entrance to the low desk of the salesman. Behind it, an iron rail separated part of the store. The place was filled with new and secondhand furniture, old pictures, Dutch cheeses, Yankee clocks, kitchen utensils, dishes, old books, shoes, pickles, etc.

Sales of these things are held here daily, and once or twice a week another type of merchandise is offered. This was the case today - an assorted collection of goods, arranged on benches behind the iron railing. The catalogue contained eighty-nine lots, and each lot had a corresponding number pinned to it, that purchasers, after looking at the list of goods, might compare the articles with their description.

These goods were living beings. Every lot was a man or woman, boy or girl. There were fifty-three males, most of whom ranged between eighteen and thirty years of age - carpenters, masons, blacksmiths, and farm hands. One was a sailor, another a boatman. There were two tailors, a coachman, a lumberjack, a shoemaker, cooks, a coffee-carrier, and a barber, who, like most of his profession, was a musician - "Number 19, one young man, barber and good musician."

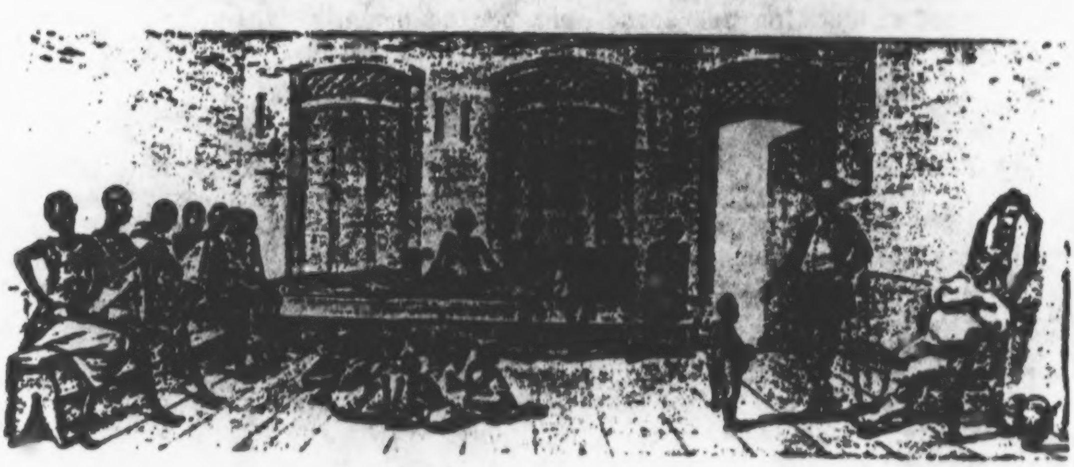
Of the females, the oldest was twenty-six, and the youngest between seven and eight - washers, sewers, cooks, two "very accomplished" dressmakers. Others made shirts, dressed ladies hair, etc.

They were of every shade, from deep Angola jet to white or nearly white. One young woman facing me was certainly much more intelligent than some of the buyers. The anguish with which she watched the proceedings, and waited her turn to be brought out and sold was distressing. A little girl, I suppose her own, stood by her weeping, with one hand in her lap, obviously dreading to be torn away. This child did not cry out - that is not allowed, but tears chased each other down her cheeks and such a look of alarm marked her face as she turned her large eyes on the proceedings, that I thought she might drop.

The auctioneer, a tall, black-bearded man, was a master of his profession, if one might judge from his quickness and fervor. A hammer in his right hand, the index finger of his left hand pointing to a farm hand, he pours out a flow of words. The poor farm hand had on a canvas shirt, with sleeves ending at the elbows. A bidder steps up, examines the man's muscles and teeth. He is now told to walk toward the door and back to show his gait. As he was returning, the hammer fell to signify a sale, and he was pushed back behind the railing. Another poor man, who had only four toes, was also quickly sold.

The clerk next went behind the rails and brought forward a woman - a field hand. She was stout, and seemed older than reported in the catalogue. Dressed as plainly as the men, she too was examined, and told to walk to and fro. When near the door, a bidder asked her a question which I couldn't hear. His meaning was soon plain since she raised her skirt slightly to show legs that were very swollen. Two hundred and fifty milreis [Brazilian money of the time] was the sum she was sold for.

(Adapted from Thomas Ewbank, Life in Brazil or a Visit to the Land of the Cocoa and the Palm, New York: Harper and Brothers, 1856.)



CATEGORY: BRAZIL: PRE-EMANCIPATION

CONCEPTS: FOLKLORE, human rights, religion, agriculture, race/ethnicity, slavery, work.

ACTIVITY: A FOLKTALE OF SLAVERY: NEGRINHO THE COWHERDER

OBJECTIVES: Students will learn how the institution of slavery was incorporated into folklore in Brazil with a message of hope and freedom.

MATERIALS: Copies of the story.

PROCEDURE: You can either have the students read the story individually or read it to them. A discussion could revolve around the following:

1. How folktales can be used to give people hope in difficult situations.

2. The role of blacks in the story. It is commonly thought that slaves accepted their lot with submission. What does the story indicate about this?

3. Why a folktale of this type remains popular after the conditions it describes cease to exist.

4. Negrinho is a "folk hero." What is the difference between a folk hero and other hero figures? What are Negrinho's heroic qualities and how do you think most working people relate these qualities to their lives?

VOCABULARY: folk hero

RELATED ACTIVITIES: Until recently, the role of blacks in the North American West has been ignored. Have students research this role and report on it in class.

# The Story of Negrinho

"Negrinho the Cowherder" is a traditional story in the Brazilian state of Rio Grande do Sul, a ranching area bordering on the Argentine pampa. The hero of the tale, Negrinho has become a mythical figure somewhat like a friendly leprechaun, who spends his time helping people find lost items. In some towns in Southern Brazil there are statues of Negrinho. When a person has lost something like money or even love, he or she lights a candle in front of the statue asking for help. He always seems to respond! Now here is the story of Negrinho's life.

Once upon a time, when the immense plains of Brazil were like the sea, broken only here and there by a few ranches, there lived an evil rancher. He was cruel and miserly. The normal hospitality of the plains was unknown on his ranch. Thirsty travellers were denied the water from his well and even the cool shade of his trees.

The rancher lived with his son, who had inherited the same cruel spirit. The only other company the rancher had was a beautiful chestnut horse and a young slave named Negrinho. Negrinho, still just a small boy, was badly treated and constantly picked on. He was alone in the world except for Our Lady, the Madonna, who watched over him as she does for all lonely people.

Poor Negrinho worked so very hard. At dawn he would prepare tea for his master and then set out in the cold morning air to ride the chestnut horse through miles of fields checking on the cattle until nightfall.

The chestnut stallion had won fame as the fastest horse in the region. One day, a jealous neighboring rancher challenged Negrinho's owner to a horse race. Such a challenge could not go unmet. Heavy bets were made because the challenger's horse was also famous for its speed. Negrinho was told to race the chestnut horse because he was a skillful and lightweight rider.

On the day of the race, the two steeds ran neck in neck for a long time, but in the end the chestnut stallion, ridden by the small slave, fell back and finally lost. The evil rancher was furious because he lost a lot of money. He started for home, plotting revenge. Once back at the ranch, he tied Negrinho up and gave him a tremendous whipping. Negrinho's back was slashed and raw, but he was forced to spend that night outside watching the cattle.

The cold wind cut into Negrinho's bare and beaten back and his spirit ached with loneliness and fear. Then, he remembered his friend, Our Lady, and fell into a peaceful sleep.

In the morning he woke up and was startled to see that the animals had escaped. The rancher's son, who was always looking for ways to torment Negrinho, had frightened them away early in the morning. The rancher again whipped Negrinho and then sent him out to find the missing cattle.

All day Negrinho rode to no avail. At dusk he passed a shrine which held the image of Our Lady. He stopped to light a candle and pray, and then remounted the stallion to continue searching the pastures in the darkness. Melted wax from the candle Negrinho had lit began to drip onto the ground. With the first drop of wax a strange, faint light appeared. With each new drop the light grew in strength and guided Negrinho on his search. He was soon able to find all the cattle and put them into the corral.

After his long day's work, he lay on some soft grass and fell asleep. Before dawn, the rancher's son was up to his old tricks and again frightened the cattle out of the corral. He ran to his father to tell him that the animals had again disappeared.

This time the evil rancher beat Negrinho until he couldn't move or even cry out. The fury of the beating was such that even the rancher was left without strength. Negrinho was then tied on top of a huge anthill and left to be devoured by the ants.

The next day the rancher sent a new slave to look for his cattle, but the animals were nowhere to be found. Three days and three nights passed but there was still no sign of the cattle. The chestnut stallion had also disappeared. The rancher returned to the anthill where he had left his young slave. What a surprise! There was Negrinho looking alive and well, and surrounded by all the missing animals including the beautiful chestnut stallion. After blinking his eyes, the rancher also saw that Negrinho was accompanied by Our Lady the Madonna. The evil master fell to his knees.

Negrinho ignored the rancher, lept atop the chestnut stallion and galloped away. The cattle followed him to the distant, sloping plains where he can be found to this day.

The only difference is that now Negrinho rides the plains between heaven and earth, galloping on the chestnut horse and leading the cattle through the brilliant stars to the endless fields of freedom that were given to him when he died.

CATEGORY: BRAZIL: NOW

CONCEPTS: LANGUAGE

ACTIVITY: EXPLORING PORTUGUESE. We almost always think of Spanish as the language of Latin America. In fact, almost half of the population of Latin America lives in Brazil and speaks Portuguese. This exercise will familiarize students with a few basic Portuguese sentences and will help them see how Portuguese, Spanish and English often interrelate.

OBJECTIVES: Students will be able to say some basic phrases in Portuguese and will learn several ways in which English, Spanish and Portuguese relate.

MATERIALS: None.

PROCEDURE: Reproduce and distribute the following hand-out. Discuss in class. Answers to the blanks are:

1. informação, estrito, biografia, fraternidade.
2. celebration, information, photography, petroleum, simplicity, scandal, mask, diet, difference, union.
3. Portugal, Angola, Mozambique

PRONUNCIATION GUIDE: Portuguese has some of the same sounds as Spanish, but there are also some big differences. The guide below might help you with the phrases on the handout:

| | | |
|---|---|---|
| Alô | (a-LO) | |
| Bom dia | (bon JI-a) | j= "judge" |
| Como vai? | (CO-mu vai) | ai= "tie" |
| Obrigado | (o-bri-GA-du) | g= "go" |
| Até logo | (a-TE LAW-gu) | aw= "law" |
| Eu te amo | (eu chi A-mu) | ch= "cheese" |

vowels in column 2 are pronounced approximately as follows:

a= ah    e= day    i= see    o= low    u= sue

# EXPLORING PORTUGUESE

I. Important Portuguese phrases:

| | |
|---|---|
| Aló | Hello! |
| Bom dia | Good morning. |
| Como vai? | How are you? |
| Obrigado | Thank you. |
| Até logo | See you later. |
| Eu te amo | I love you. |

Practice these phrases in class. Do you know anyone who speaks Portuguese? If you do, have them help you pronounce the words. Are they difficult? Why? Do you know what an accent is? Do you have one when you say these words?

II. Comparing Portuguese, Spanish and English

Some words are very different in these three languages. For example:

| English | Portuguese | Spanish |
|---|---|---|
| pineapple | abacaxi | piña |
| bowl | tigela | recipiente |

But since Portuguese, Spanish and English all have at least some words that came originally from Latin, many words are similar:

| | | |
|---|---|---|
| fruit | fruta | fruta |
| dictionary | dicionario | diccionario |

Some words are similar because they originated in the native languages of Latin America and spread around the world:

| | | |
|---|---|---|
| potato | batata | patata |
| jaguar | jaguar | jaguar |
| chocolate | chocolate | chocolate |

When the English word is very different from both the Spanish and Portuguese words for the same thing, it is usually because the English word comes from the old Germanic language that was the beginning of English while Spanish and Portuguese come from the Latin word. This usually happens with words for everyday objects or feelings and not "fancy" words:

| | | |
|---|---|---|
| bread | pão | pan |
| head | cabeça | cabeza |
| cold | frio | frío |

Look at this list of similar words. Remember that they all started with the same word in Latin. As time passed each language slowly changed the words. Can you see any pattern, or rules for these changes?

| English | Portuguese | Spanish |
|---|---|---|
| nation | nação | nación |
| attention | atenção | atención |
| station | estação | estación |
| spirit | espírito | espíritu |
| skeleton | esqueleto | esqueleto |
| bandit | bandido | bandido |
| credit | crédito | crédito |
| geography | geografia | geografía |
| biology | biologia | biología |
| cabin | cabana | cabaña |
| mountain | montanha | montaña |
| charity | caridade | caridad |
| piety | piedade | piedad |

Can you write these English words in Portuguese?

information ______________________
strict ______________________
biography ______________________
fraternity ______________________

Do you know what these Portuguese words mean?

celebração ______________________
informação ______________________
fotografia ______________________
petróleo ______________________
simplicidade ______________________
escândalo ______________________
máscara ______________________
dieta ______________________
diferença ______________________
união ______________________

Do you know in what other countries Portuguese is spoken as an official language?

______________________
______________________
______________________

CATEGORY: BRAZIL: NOW

CONCEPT: RACE/ETHNICITY, social class, migration

ACTIVITY: BRAZIL: A RACIAL MELTING POT. This is an analysis of the racial characteristics of modern Brazil, with some historical background. The concept of the "Melting Pot" is frequently used in many Social Studies programs throughout the country in order to describe the ethnic composition of the American people.

OBJECTIVES: The student will be able to describe the ethnic composition of Brazil, tracing some historic facts. A personal analysis of the characteristics of the Brazilian population will be carried out by the student, who will interpret and manipulate given data and transform the findings into pie charts. The "melting pot" concept will be understood and applied in the elaboration of a poster.

MATERIALS: Reproductions of the worksheet
Magazines
Cardboard, colored pencils and markers, scissors, glue

PROCEDURE: Hand out the article and attached worksheet. Allow for discussion and questions while the students read. They may need help in calculating the percentages, so you are encouraged to do the first few as a group. Pie charts were introduced in the unit on Venezuelan population. To complete the unit you may want to compare the North American "melting pot" with what is known about Brazil.

HELPFUL HINTS: The question of "race" is indeed a slippery topic. One of the important aspects of this unit is its stress on different possible interpretations of the word "race" and racial categories. It would be good to discuss this in class. Here are some facts which can encourage thought and discussion.

1. Among the "racial" categories in the U.S. census are the following:
    a.) White = 100% European ancestry
    b.) Black = any % of African ancestry
    c.) Hispanic = Spanish speaking or culturally "Hispanic"
    d.) Native American = any percentage Indian heritage

    Isn't there some lack of exactness in our concept of race? What about a Black Puerto Rican? A Chicano who is also of Indian heritage?

2. Hispanics all over the world celebrate "El Día de la Raza" on Columbus Day. The "Day of the Race" celebrates a common language, common customs, common religion . . . just about everything except common color.

VOCABULARY: melting pot, race, miscegenation

RESOURCES: Marvin Harris, Patterns of Race in the Americas, New York: Walker, 1964 (excellent study of attitudes towards race in the Americas, North and South). Carl N. Degler, Neither Black nor White: Slavery and Race Relations in Brazil and the United States, New York: McMillan, 1971. Magnus Morner, Race Mixture in the History of Latin America, Boston: Little, Brown, 1967. Gilberto Freyre, The Masters and the Slaves: A Study in the Development of Brazilian Civilization, New York: Knopf, 1964.

# BRAZIL: A RACIAL MELTING POT

When Brazil was discovered in 1500 by a Portuguese captain named Pedro Alvares Cabral, its population consisted of Indians. It is estimated that 2-4 million Indians lived in the area at that time. Soon after European discovery, this Portuguese colony received waves of immigrants of many nationalities, including African slaves. Thus, Brazil became probably the biggest racial melting-pot in the world. During the early colonial days there was widespread intermarriage between people of different races. This process of mixing is called "miscegenation." Marriage and family between Blacks and Whites, Whites and Indians, Blacks and Indians, plus second and third generation mixes produced offspring classified many different ways: mulato, cafuso, caboclo, mameluco, and mestiço. Over time, intermarriage has produced a rich variety of individuals of almost infinite skin shades and racial characteristics. These people all have one thing in common: They are Brazilians.

Throughout the country, especially among people of the younger generation, there is almost a total lack of race consciousness. In other words, the question of race to determine friendships, marriage, treatment and the like is pretty much ignored. Just in case, there are a series of laws to prevent discrimination on the grounds of race. There is a growing tendency on the part of the non-white population, whatever their shades of color, to refer to themselves just as "moreno," which means brunette or dark.

The total population of Brazil, in 1982, was 119,070,865 inhabitants. The racial distribution of the population is given on this chart:

| | CÔR (Color) | | | | |
|---|---|---|---|---|---|
| (sex) SEXO | (white) BRANCA | (black) PRETA | (yellow) AMARELA | (mixed) PARDA | (not declared) SEM DECLARAÇÃO |
| (men) HOMENS | 31,948,987 | 3,530,052 | 390,637 | 23,120,915 | 155,508 |
| (women) MULHERES | 33,263,772 | 3,479,052 | 364,258 | 22,658,551 | 159,133 |
| TOTAL | 65,212,759 | 7,009,104 | 754,895 | 45,779,466 | 314,641 |

Source: Anuário Estatístico do Brasil - 1982

Let's look for a moment at the terms used to designate different groups. For the classification, the word "côr" (color) is used rather than race. Other terms are "branca" (White-European origin), "preta" (Black), "parda" (mixed). This chart can be misleading to people in the U.S. because of the distinction between "color" and "race." For example, a person who would be considered a light-skinned Black in the U.S., might be considered White in Brazil. In other words, in the U.S. a person with any amount of Black ancestry is classified as Black regardless of skin color. In Brazil, the classification is much looser and often up to individual perception. Also, since difference of color is not considered an important issue, many people simply did not respond to the voluntary question on the 1982 census.

While most Brazilians descend from Portuguese and/or Africans, there have been several other important currents of immigration that have helped make up the population of Brazil. There are important German communities in the southern states of the country: Rio Grande do Sul, Santa Catarina, and Paraná. About 600,000 Japanese settled around the city of São Paulo where they carry out intensive truck gardening. There are also large communities of Hungarians, Italians, Lebanese, Poles, Russians, Spaniards and Syrians. Irish, Scottish and Dutch have also settled in Brazil in relatively large numbers.

There are clearly many types of people in Brazil. It is impossible to say what a typical Brazilian looks like. Olive skinned and curly black hair, dark brown skin and red hair, blond and blue-eyed, all are Brazilian and have a part in the wonderful variety of foods, music, accents and people to be found in the country.

Here are a series of activities to help understand Brazil's racial mixture:

1. Using the table given to you in the reading, further analyze Brazil's population by calculating percentages. For example:

a) You want to know what percentage of Brazil's population is categorized as White.

Total population = 119,070,865
Total White population = 65,212,759

$$\text{percentage of white population} = \frac{\text{total white population X 100\%}}{\text{total population}}$$

b) You want to know what percentage of the white population is male.

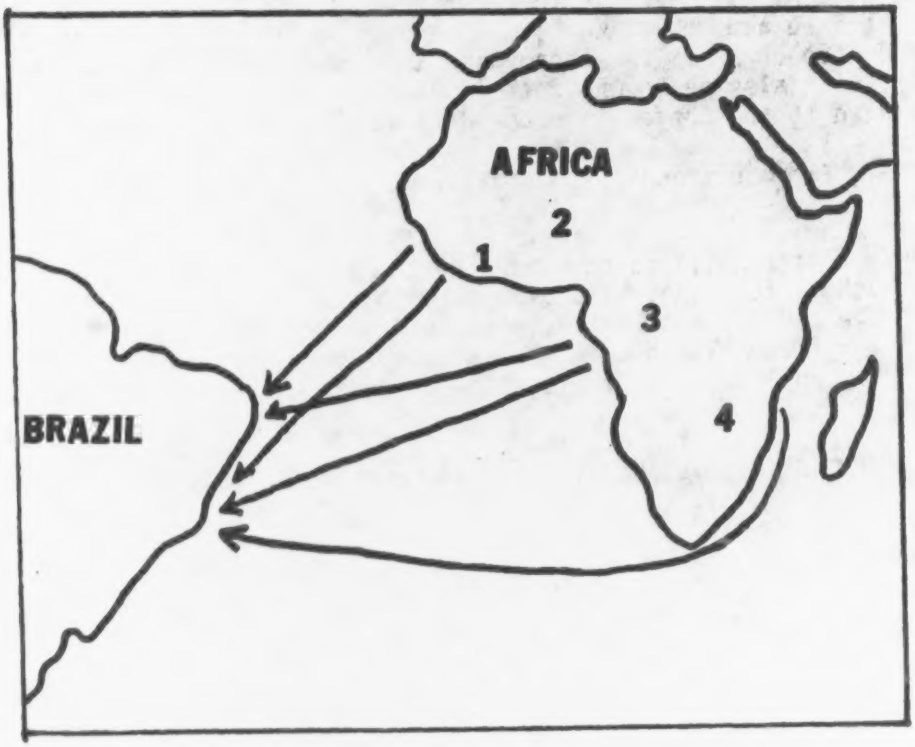
Total white population = 65,212,759
Total white male population = 31,948,987

$$\text{percentage of white males} = \frac{31{,}948{,}987 \text{ X } 100\%}{65{,}212{,}759}$$

You can continue these calculations for the other population groups and establish the percentages for each.

2. Make pie charts of all your calculations, using colored pencils to enhance the drawings.

3. With pictures from magazines and your pie charts make a poster with the title "Brazil: A True Melting Pot." Have scissors, glue, markers and cardboard on hand to make the poster.



Map Showing Distribution of Major African Cutures in Brazil

1. Sudanese
2. Islamic Sudanese
3. Angola-Congo Bantu
4. Mozambique Bantu

**CATEGORY:** BRAZIL: 19th AND 20th CENTURIES

**CONCEPTS:** AGRICULTURE, economics, interdependence, land reform, work, urbanization

**ACTIVITY:** WHAT IS A COFFEE FAZENDA? This unit summarizes the history of coffee, how it is cultivated, and the importance of this product in the economic life of Brazil.

**OBJECTIVES:** Upon completion of this unit, the student will have a general background on the production of coffee. In addition, the student will be able to describe a coffee FAZENDA: what it looks like and how it works. A general notion of the importance of coffee in Brazil's economy and the amount of trade with the U.S. will also be known to the student. Identification of terms related to the coffee industry will also be accomplished.

**MATERIALS:** Reproductions of the following article and the word puzzle.

**PROCEDURE:** Distribute reproductions of the article to students. Read with them, taking occasional pauses to analyze the content of the article and explain any ideas unclear to the students. After the reading is completed a general discussion of the article might clarify any doubts. Complete the exercise with the attached word game.

**VOCABULARY:** Kaffa, fazenda, fazendeiro, arroba (25 lbs.), São Paulo, Santos

**RESOURCES:** Rollie Poppino, Brazil: Land and People, New York: Oxford University Press, 1968. Celso Furtado, The Economic Growth of Brazil: A Survey from Colonial to Modern Times, Berkeley: University of California Press, 1963.

# WHAT IS A FAZENDA DE CAFE?

"O BRASIL É CAFÉ!" "Brazil is Coffee" was the expression used to describe Brazil at a time when coffee dominated not only the economy, but also the politics and social life of the nation. From 1830 to 1964, coffee was Brazil's principal export. In 1924 it provided 3/4 (75%) of the country's export earnings. Coffee still occupies a very important place in the Brazilian economy. In 1980, coffee exports earned Brazil $2,772 million (U.S.), about 14% of Brazil's total export earnings.

Coffee originated on the plains of Ethiopia. In the southwest part of that country, where the coffee bush grows wild, there is a village called KAFFA. The name of this village gave the coffee fruit its name. Coffee was taken from Ethiopia to Arabia at some time in the distant past, and from there was spread throughout the Mediterranean. The Islamic countries prohibited alcoholic beverages and so coffee (which is a stimulant) became very popular. This drink was then passed to Europe where it became a favorite drink of the rich and intellectuals. The French introduced coffee into the New World. At the beginning of the 18th century they began to grow it on the island of Martinique. Soon after, the Dutch began large scale cultivation in Suriname.

In 1727, the Governor General of the State of Maranhão in Brazil sent an expedition to Martinique. Upon return, the expedition secretly brought several coffee seeds, which were planted. Coffee grew very well in Brazil and was cultivated on a large scale before long. In 1731, the first shipment of coffee was exported to Portugal. This first shipment was 7 ARROBAS (1 arroba = 25 pounds). By 1750, the amount of coffee exported had grown to 4,835 arrobas a year. Soon, more and more FAZENDEIROS (plantation owners) turned their FAZENDAS (plantations) to coffee production. Today, Southeast Brazil looks like a single enormous coffee plantation and this region is known as "coffee land."

The city of São Paulo is the capital of coffee land, and Santos is its port. Outside São Paulo, large coffee fazendas are located. Miles and miles of land are covered with coffee bushes, which are from 8 to 15 feet high. We can imagine we are driving through the São Paulo countryside. After a few miles, we enter a beautiful gateway which opens on what looks like a park. We soon realize we have entered a large fazenda.

The word "fazenda" means in Portuguese "place of labor." Fazendas are large plantations, generally of coffee, cotton or sugarcane. A fazenda usually contains hundreds of workers cottages, a church, a hospital, a store, and a school. The most beautiful building is always the home of the fazenda owner. Often, the homes contain as many as six reception rooms and twenty bedrooms for the owner's family and guests, and are usually quite old. The walls, generally made of adobe and stones that were pounded into place by slaves, are about 36 inches thick and provide excellent insulation in all temperatures. In contrast, the homes of the farmworkers are small huts made of mixed mud and grass, with thatched roofs and earth floors.

Laborers work on the plantation from dawn to dusk. They take care of the coffee bushes and pick the berries in season. Coffee picking season lasts from about May to September in Brazil. Remember that September is late winter in the Southern Hemisphere.

When coffee bushes are about four years old, white flowers appear on their branches. Then come the cherry-like berries, which contain two beans each. A single tree may have ripe, red berries, green berries and flowers all at the same time. Workers pick the ripe berries, separate the leaves and dirt and then take them to warehouses, where they are washed in large vats. The berries are then spread out on the floor to dry. After some time, a machine strips off the thin outer skin of the berries to get to the two seeds which are the coffee beans.

The coffee beans are now separated according to quality. The best are large, plump, rounded beans with a fine aroma. Professional tasters seated at revolving tables test the brew. They can rate or grade up to two dozen cups of coffee in one minute, relying mostly on aroma. Finally, the beans are packed into bags and sent to the nearest seaport: Santos.

Santos is the world's greatest coffee port. Its large harbor has over 5 kilometers (3 miles) of concrete docks. Over 200 million sacks of beans are shipped yearly from Brazil (1 sack = 132 pounds). Coffee is exported to Argentina, Uruguay, Norway and Sweden. But, Brazil's biggest coffee customer is the United States. The U.S. usually buys up to two-thirds of Brazil's entire yearly coffee crop.

## WORD PUZZLE

Find and circle the words that tell part of the story of coffee. Can you remember and explain their meaning?

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
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(Answers: Brazil, Brazilian, Fazenda, Fazendeiro, São Paulo, Santos, Beans, Ethiopia, Café, Maranhão, Kaffa, Arroba.)

CATEGORY: BRAZIL: NOW

CONCEPTS: HOLIDAYS, folklore

ACTIVITY: CARNIVAL AND SAMBA PROCESSION. Carnival is an integral part of Brazilian urban life. Thousands of people in cities like Rio de Janeiro and Bahia belong to "samba schools," close-knit clubs which spend the year preparing ornate costumes, floats and complex dance routines for Carnival. Students will enjoy recreating the Carnival atmosphere.

OBJECTIVES: Students will learn to dance the samba and will recreate their own Carnival.

MATERIALS: See materials for each separate Carnival activity.

PROCEDURE: Following are instructions for dancing the samba, making Carnival masks, and preparing a wisdom wand.

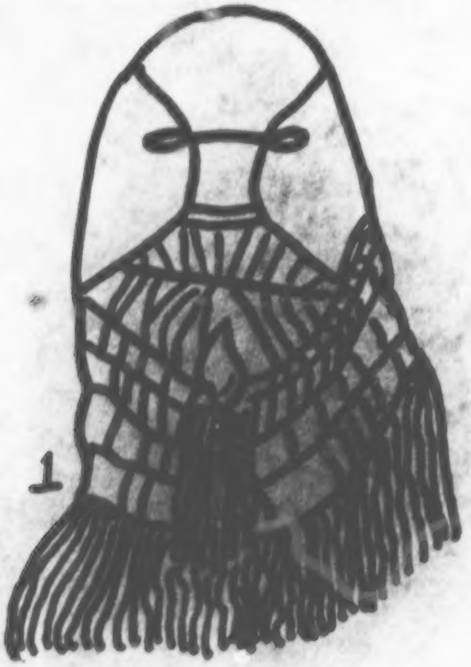
## The Brazilian Samba

The basic samba step is both easy and lots of fun. It is often a line dance used to parade through streets.

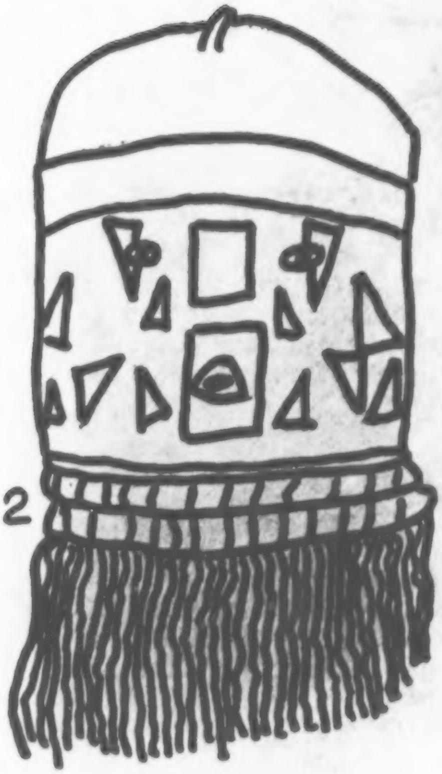
1. Step forward with right foot, keeping knees bent; shift weight back to left toe, straightening knees; shift weight back to right foot, bending knees again; shift weight back again to left toe, straightening legs.
2. Step forward with left foot; repeat back and forward shifting as in #1.
3. Arms are carried loosely, often held upwards or over the head. Swaying, etc. of hands is improvised.
4. NOTE: The samba is basically a rhythmic style of walking. The bending and unbending of the knees produces forward and backward hip thrusts. Flexible knees are a must! Almost all Latin American dances in which the hips seem to move so rhythmically actually rely on knee movements.

## Masks

Masks, which often combine the African, Amerindian and European heritages of the Americas, are an important and colorful part of Carnival and other festivals. Following are ideas for several different kinds of masks from Brazil.



1

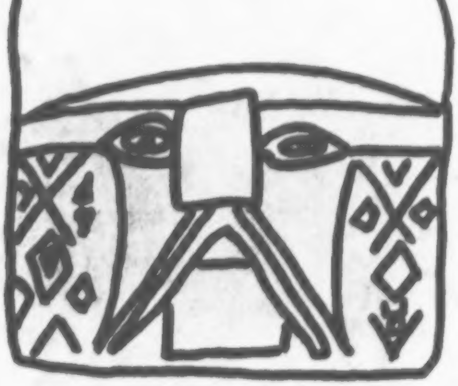


2

1. Masks #1, #2, #3

   Materials: grocery bag, colored yarn, colored paint and brushes, scissors, pencils, glue

   Procedure: Sketch the design on the paper bag, cut out holes for eyes, and cut yarn to desired length. Then paint the design and glue on the yarn to simulate hair. (Note: the paper bag may have to be cut down depending on the desired mask size and style.)



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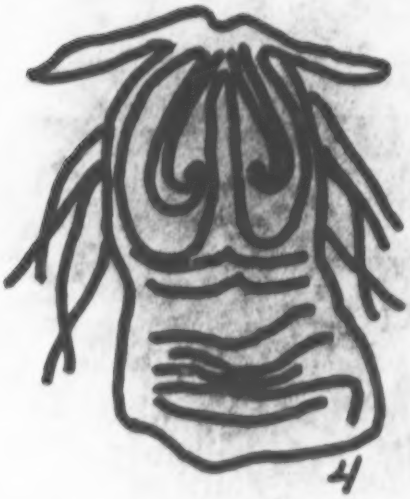
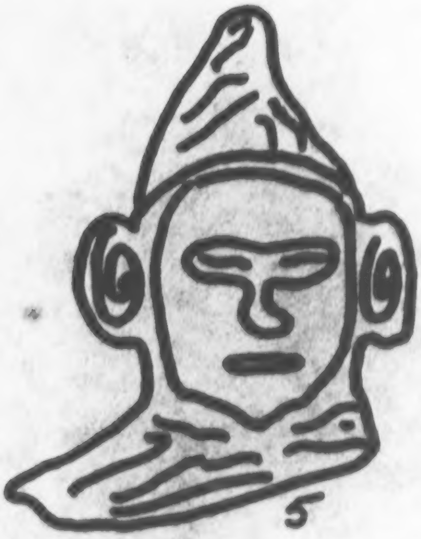




2. Masks #4, #5

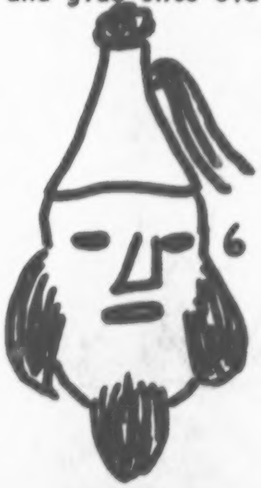
Materials: white cotton (old sheet or pillow case, dark wool or terry cloth, paint and brushes, pencils, scissors, sewing materials.)

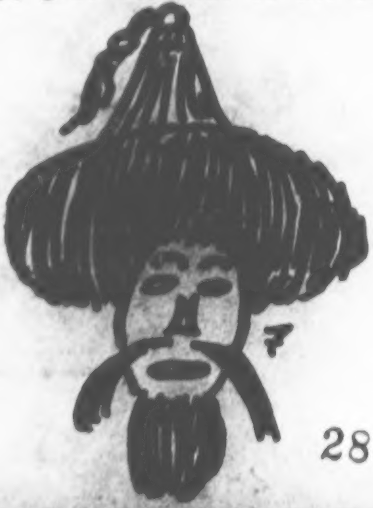
Procedure: Make a hood with the wool or terry cloth (ask for help from the home economics teacher). Then cut an oval out of the white cotton to fit the student's face. Draw the desired design on the oval and cut out circles for the eyes. Paint the design in bright colors, let it dry, and sew the oval onto the hood.

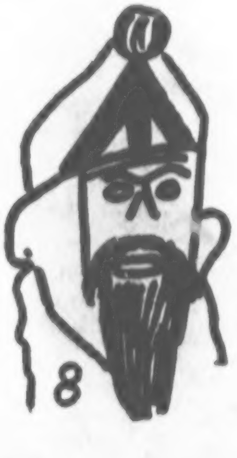
3. Masks #6, #7, #8

Materials: colored paper (large 18x24), colored yarn, scissors, glue, elastic or string

Procedure: Make paper cone hats to fit each student's head. Cut colored paper streamers and glue them to the point of the cone. Next, cut a paper oval slightly larger than the student's face and cut out eye, nose and mouth holes. Attach elastic or string to each side of the oval (to secure mask when worn). Cut the yarn for facial hair (beard, mustache, eyebrows) and glue onto oval. Finally, glue the oval to the cone hat.





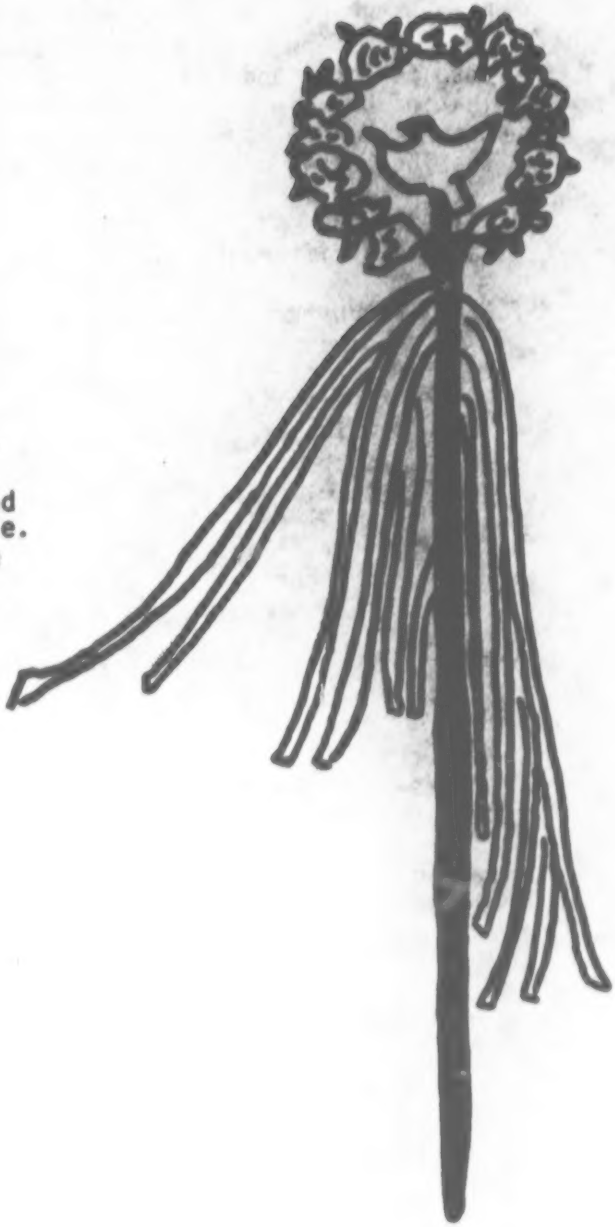


## Brazilian Wisdom Wand

In some of the smaller villages of Brazil, a procession calls for the appearance of the wisdom wand. The masked paraders tap certain individuals on the head with the wand and grant them the gift of wisdom which they may have lost or misplaced for a time! The wand adds color and fun to a samba parade. Follow the instructions to make a wand for granting wisdom to your students.

Materials: old broom handle, long strip of crepe paper, thick yarn or streamers, glue, wire, pipe cleaners, regular crepe paper or kleenex, or plastic or cotton dove (common in Christmas decorations).

Procedure: Cut streamers and glue them to the top of the broom handle. Make flowers out of crepe paper or kleenex. Form a circle with wire and attach to the top of the broom handle. Glue the paper flowers to the circle or tie them on with pipe cleaners. Also attach the dove to the top of the broom handle.



CATEGORY: BRAZIL: NOW

CONCEPTS: URBAN/RURAL, social class, migration, life style

ACTIVITY: MAKING A FLOATING CITY. One of the major characteristics of Manaus, an important city in the interior of the Amazon region, is its conglomeration of floating houses which make up a "cidade flutuante" or floating city. In the beginning, these houses were constructed by poor immigrants to the city who could not afford to rent a house on dry land while they looked for work. Now, commercial establishments and small storage facilities make up some of these floating buildings. They are simply made of inexpensive materials, so students can reproduce them easily. Some of the more recent floating houses and stores have been painted bright colors.

OBJECTIVES: Students will recreate the floating city of Manaus and learn of a different type of home.

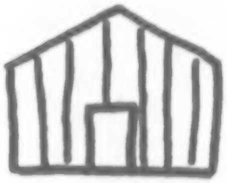
MATERIALS: construction paper
blue, green and brown tissue paper
popsicle sticks, tongue depressors, balsa wood or cardboard
tin foil
paint or crayons
clay or playdough
tape and/or glue
small stones, sticks, dried vegetation, moss, etc.
pipe cleaners, colored yarn or clay for small human figures
table to set up display

PROCEDURE: Explain the floating city to students. Be sure to locate Manaus on a map. Then:

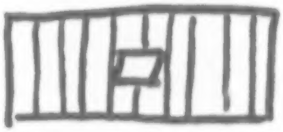
1. Make the balsas or rafts on which the houses will float. Use popsicle sticks or tongue depressors glued together, or even a rectangular piece of light wood or cardboard.

2. The sides of the houses can be made with popsicle sticks, tongue depressors or any material from step #1. Put in windows and doors.

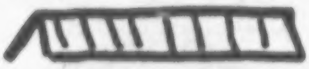
front and back



sides

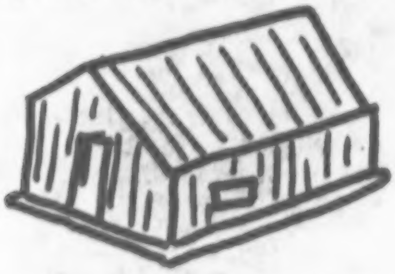


3. Manaus residents use anything cheap and available for the roof, just like for other parts of the house: sheets of zinc, cast-off wood, palm leaves, plastic, etc. Roofs can therefore be simulated with cardboard covered with foil, popsicle sticks, pieces of balsa, or even straw.



Occasionally, roofs are flat.

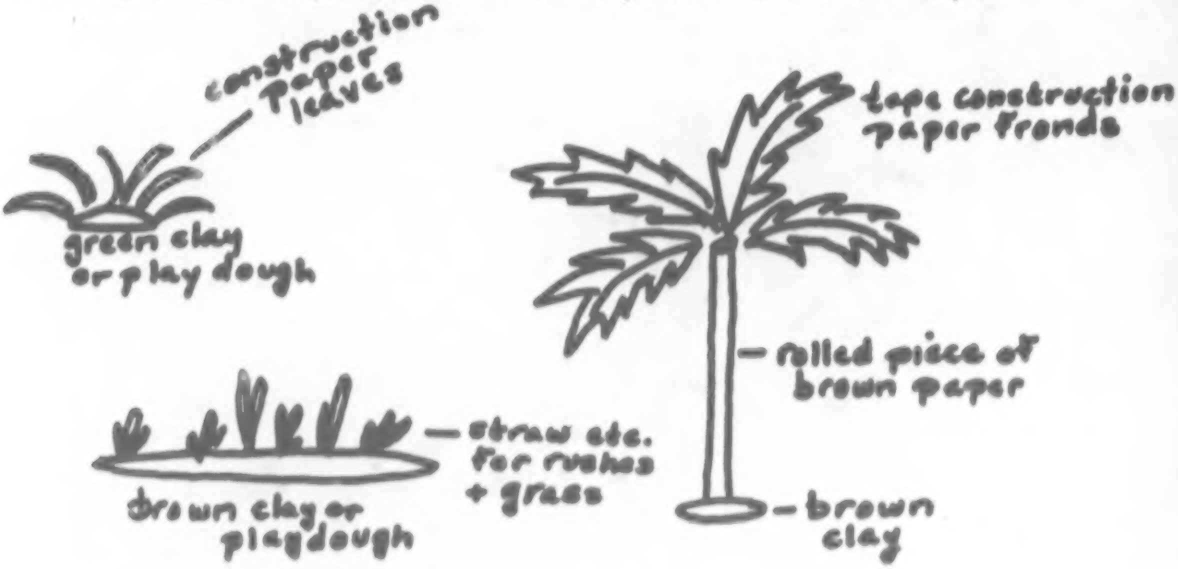
4. Glue all the pieces together. The houses should look like this:



5. Some of the houses can be painted bright colors.

6. A scene can be set up on a table to simulate the completed city. Blue tissue or construction paper can be water and green and/or brown paper can be used for land.

7. Students can make palm trees and other plants for the landscape.

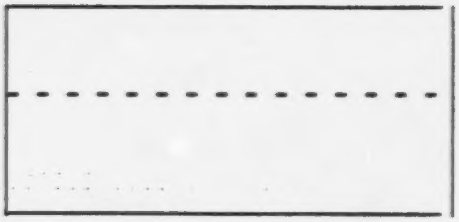

construction paper leaves
green clay or play dough
tape construction paper fronds
rolled piece of brown paper
straw etc. for rushes + grass
brown clay or playdough
brown clay

Also include small stones, dried vegetation, moss, sticks, etc. to set the scene.

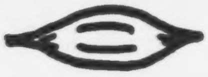
8. Small figures can be included (see directions in exercise on Mexican retablos).

9. The little canoes people use to go from house to house and to land can be made with construction paper:

   a) Cut piece this size:



   b) Fold in half length-wise and tape or glue ends together. Push from both ends toward center to open; be sure to pinch ends. Also flatten bottom



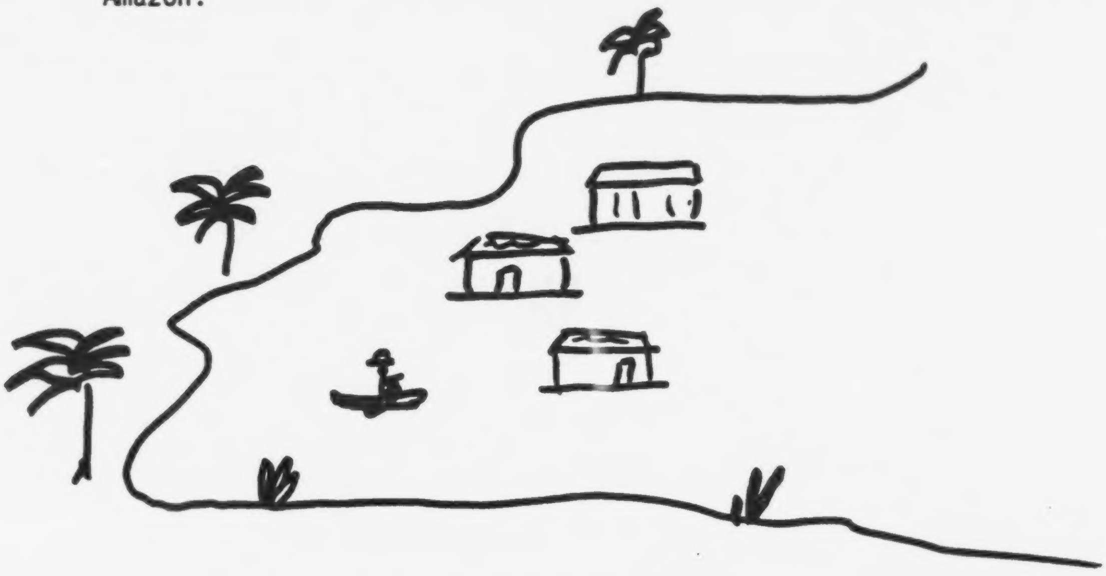
top

side

   c) Cut out small paddles used to propel boats.

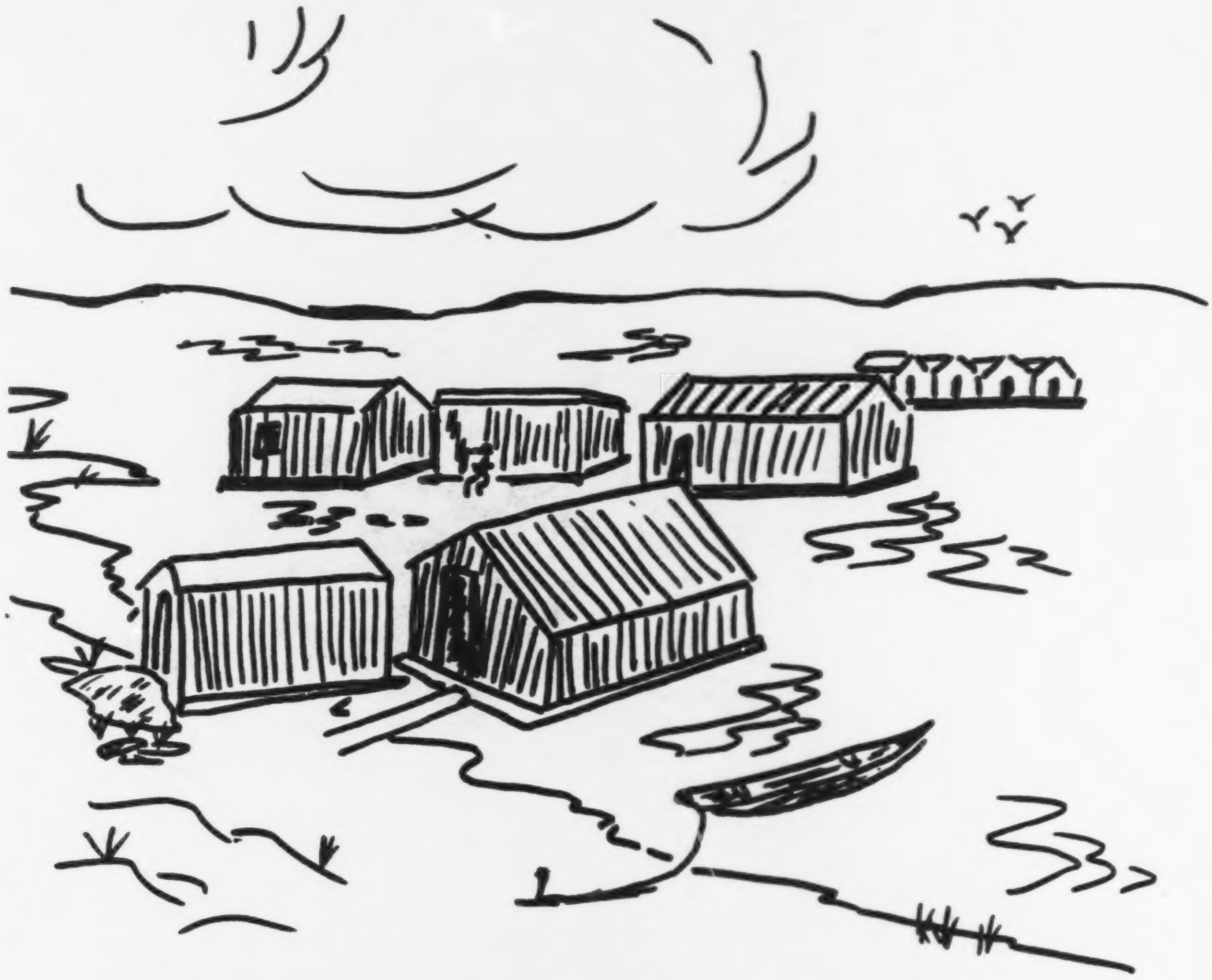
   d) A small piece of rolled tape on bottom of canoe will help it remain upright on river.

10. Set up the completed houseboats, plants, human figures, etc., as a table display. The floating city should be in an inlet of the Amazon:



HELPFUL HINTS: These facts will be interesting to know about Manaus.

1. Not all people live in the floating city. Manaus also has modern streets, apartment buildings, offices, factories, etc., on dry land.
2. For many young people in the floating city their dream is to grow up and get an outboard motor, instead of a car as here in the United States.
3. The people who live in the floating houses are the poorest in Manaus. There are no bathrooms or electricity in most of these dwellings.
4. The government of Brazil has been trying to put an end to floating cities since they are unsanitary and also difficult to police and tax.



CATEGORY: BRAZIL: NOW

CONCEPTS: ECONOMICS, work, poverty

ACTIVITY: INFLATION, DEPRESSION, ECONOMIC RECOVERY: A WORKSHEET. This unit could be used with any country. The story is adapted to Brazil, but the concepts are generally valid for any nation. This unit is for advanced students in the middle grades and can also be used for high school classes.

OBJECTIVES: Upon completion of this unit, the student will be able to describe in his/her own words the process of inflation. He/she will also be able to give a clear definition of depression and economic recovery, plus a series of other economic terms.

MATERIALS: Copies of the following reading
Paper, pen or pencils

PROCEDURE: Distribute and have the students read the story. You may want to help them through some of the terms and concepts. After reading and discussing, have them carry out the following activities:

1. Explain in your own words what "inflation" is. Give definitions for "depression" and "economic recovery."

2. Investigate in the World Almanac the rates of inflation for Brazil for three different years. Compare them with inflation rates in the U.S. for the same years. What can you conclude?

3. Optional: Many students have been introduced to the use of a flow chart to graphically describe a process. If this is the case with your class, have them describe the process of inflation, depression and economic recovery, based on the story, on a flow chart. To accomplish this they may want to review a few of the symbols employed on a flow chart. Any introductory book on computers will be helpful. See the sheet following the reading to review symbols and a sample flow chart. (If your students haven't been exposed to flow charts, this is probably not the right context for their introduction.)

VOCABULARY: inflation, depression, economic recovery, economist, economics, wages, profits, supply, demand, raw material, price hike, wage hike, goods, services, deflation, price freeze, wage freeze, fixed spending, fixed earnings, price stabilization, lay-off, unemployment, business failure, fixed number of jobs, undercutting, adequate income, interest rates, production.

RESOURCES: Charles T. Nisbet, Latin American Problems in Economic Development, New York: Free Press, 1969. Raúl Prebisch, Change and Development: Latin America's Great Task, New York: Praeger, 1971 (one of Latin America's most influential and concerned economists discusses in detail Latin America's financial institutions and problems).

# INFLATION, DEPRESSION AND ECONOMIC RECOVERY
## The Economics of a Brazilian Village

Inflation, depression and economic recovery are three terms the economists throughout the world are constantly using. They represent economic occurrences that concern all of us. Let's try to understand these words by carefully reading the story of the small Brazilian village called Flores da Virgem.

Flores da Virgem ("Flowers of the Virgin") is a small community in the interior of Brazil. The total population is 2,500 inhabitants. Their daily lives are not a secret to anyone. People are very friendly and life in the town is pleasant. Everyone makes enough in wages or profits from small businesses to fill their basic needs. So, we can say that the economy is in very good shape.

Imagine that you are the owner of a small pineapple juice stand in Flores da Virgem. Everyone in town knows about your delicious and refreshing drink. The hot weather common in Flores da Virgem always calls for a cold drink, and your pineapple juice is certainly the very best.

One day you receive some bad news. Bad weather has caused damage to the pineapple crop. This means that there will be fewer pineapples available this year - probably not enough to satisfy everyone. You are faced with a situation of diminishing supply. However, all your customers still want your well-known pineapple juice -- the demand remains the same. The suppliers who normally sell you the pineapples to make the juice are charging more money for the fruit, since they have fewer to sell. This causes what is called a rise in the price of raw materials. Since you have to pay more money for the pineapples (raw material), you will have to charge more for your juice (product) or you will not make any profit.

News spreads quickly all around town. Dom Francisco, the baker, decides to charge more for his bread in order to be able to afford your juice. This is called a price hike.

At the same time, Dom Gustavo. the auto mechanic, will ask for more money to repair a car, and Dona Maria Lúcia, the seamstress, will want higher wages for sewing a dress. This is called a wage hike. This continues all over town. Soon you realize that the cost of goods (the juice you sell, Dom Francisco's bread) is going up. The cost of services (auto repair, sewing a dress) is also going up. Perhaps you need to raise the price of your juice again to be able to pay for the goods and services you need. Everything in town is going up. But, the amount of bread being sold and the amount of cars being repaired is the same. Productivity is the same. You are now faced with a very serious situation, which is called inflation.

Inflation is bad news for Flores da Virgem. Everyone is moaning over the higher prices. The people in local government are talking about ways to deflate the economy, or, in other words, to turn the process of inflation around. If the local authorities order you to stop charging more for your pineapple juice, and order Dom Francisco to stop charging more for his bread, this is called a price freeze. If they make Dom Gustavo and Dona Maria Lúcia stop charging more for their services, this is a wage freeze. With fixed spending (controlled prices) and fixed earnings (controlled wages), the local authorities hope to eventually stabilize prices (keep them from shooting up).

But more bad news comes to town. The sugar cane crop has also been lost and sugar is very scarce. Your pineapple juice stand is beginning to lose its profits, since you also have to pay a lot more for the sugar to sweeten your juice. Your prices have been frozen so you can't cover the extra expense by charging more. You have to lay off (temporarily fire) your assistant, Manuel. The wages you don't have to pay him now become your profit. But, poor Manuel becomes part of the unemployment problem.

In addition to sugar, flour also becomes scarce (since Brazil exports pineapple and sugar and uses the money it earns to import flour, bad pineapple and sugar harvests mean they can't import as much flour.) The price of a pound of flour goes up. Dom Francisco realizes that the price of his basic raw material is rising, but the price of his product is frozen. Even without the freeze, there are many newly unemployed people like Manuel, your ex-assistant, who couldn't afford the bread if Dom Francisco raised its price. Soon Dom Francisco experiences a business failure (he is forced to close the bakery since he can't afford to keep it open). He also becomes part of the rising unemployment problem.

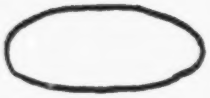
If Dom Francisco decides to try to solve his unemployment by opening a different type of business, he might decide to open an auto repair shop, like Dom Gustavo's. However, he would then be competing for a fixed number of jobs (there are no more cars to be fixed, just more mechanics wanting jobs). If Dom Francisco decides to charge less than Dom Gustavo (to attract his competitors' customers), he is then undercutting Dom Gustavo and may put him out of business. Everyone is making less money, and Dom Gustavo isn't making any at all. None of the people have an adequate income to buy your juice.

With unemployment rising and spending sharply limited, the economic situation is very bad. The inhabitants of Flores da Virgem face a depression.

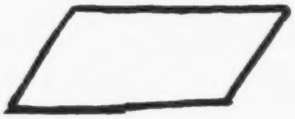
The town leaders are very concerned about the situation. They decide to try to stimulate the economy. Banks and the government set up programs to lend money, at low interest rates, to all providers of goods and services. This allows them to stay in business and employ others. They also create jobs (road building, public construction, etc.) for those who are unemployed so they can again purchase goods and services. If they are lucky (no more lost crops) the unemployment rate goes down, and production goes up. Business again looks good and if people feel confident to buy, employ and work on their small businesses the town will experience an economic recovery.

## FLOW CHART SYMBOLS AND EXAMPLE

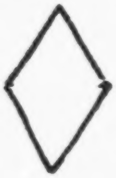
(Optional for "Inflation, depression and economic recovery
in Flores da Virgem, Brazil")



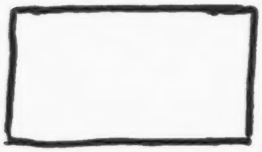
= Start/Stop. The beginning or ending of a process is coded by using this symbol.



= Input/Output. This is used for occurrences, something that happened.

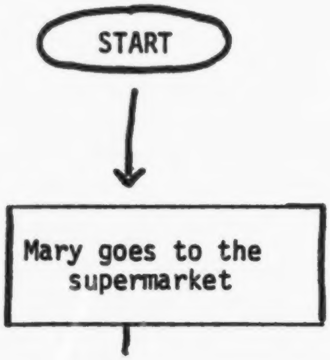


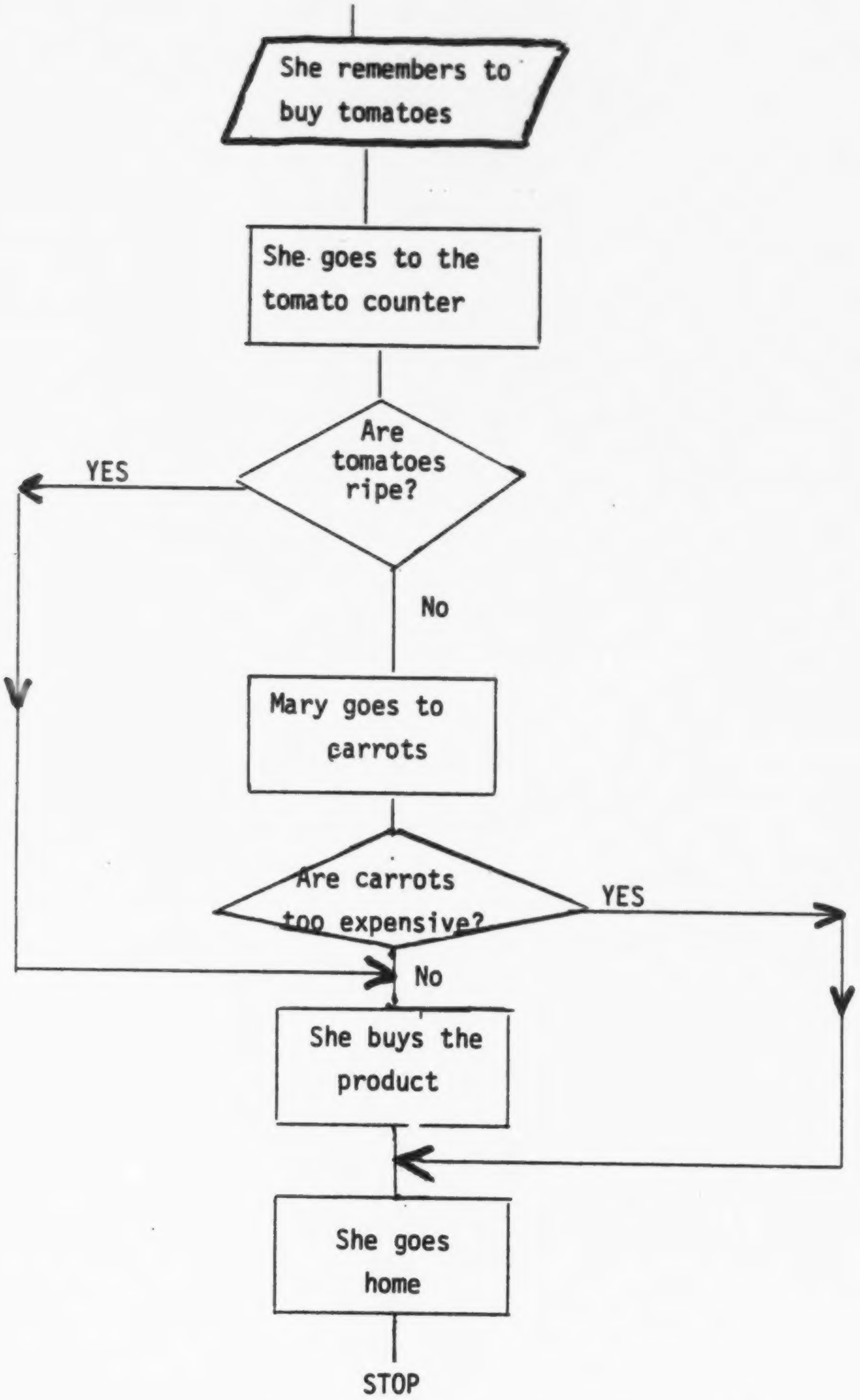
= Decision. Used for conditional statements.



= Used for normal (expected) steps of the process.

For example: Mary goes to the supermarket. She remembers she needs tomatoes. She goes to the fruits and vegetables section. If the tomatoes are ripe, she will buy them. If the tomatoes are not ripe, she will buy carrots. If the carrots are too expensive, she will not buy them and will go back home.




She remembers to buy tomatoes
She goes to the tomato counter
Are tomatoes ripe?
YES
No
Mary goes to carrots
Are carrots too expensive?
YES
No
She buys the product
She goes home
STOP

CATEGORY: BRAZIL: NOW

CONCEPTS: POVERTY, urbanization, economics, social class, urban/rural, migration, race/ethnicity

ACTIVITY: THE FAVELAS OF RIO: A DRAMATIZATION.

OBJECTIVES: Upon completion of this unit the student will be able to:

1) recognize and describe a favela and the life of the favelados,

2) explain the economic reasons behind the formation of a favela,

3) explain the social consequences of life in a favela.

MATERIALS: Copies of the following reading.

PROCEDURE: The reading includes both a general description of the favelas, and a story of two invented but plausible favela children. After your students have had time to read and think about the essay, divide them into groups of 3-4 students. Give them a little time to prepare a dramatized and improvised dialogue that might take place among American students and the favelados. If they write down the points they wish to cover the improvised dialogue will run smoothly.

They will want to include such topics as:

1. what life is like in the favela

2. the favelados' hopes and fears

3. how the American students feel about life in the favela

4. favela life compared to the U.S. students' lives

5. ways of improving the favela or escaping from it

VOCABULARY: favela, favelado, squatters, shanty towns, carioca, base community

RESOURCES: J. Mayone Stycose, Children of the Barriada, New York: Grossman, 1970 (photographs of urban poor including Bahía, Brazil), Dom Hélder Câmara, Revolution Through Peace, New York: Harper, 1971 (one of the founders of the church movement which led to "base communities" in Brazil speaks of the role of the Church in the Third World).

# THE FAVELAS OF RIO

Rio de Janeiro, like many other cities in Latin America, contains a large population of "squatters," slum dwellers who have illegally built shacks on private or public land. Because these cities have been unable to provide enough housing for the poor, these settlements or "shanty towns" have become a permanent part of the urban scene. In Brazil, they are called FAVELAS, and their inhabitants are called FAVELADOS. There are nearly 300 favelas in Rio, more than in any other city in Brazil. Approximately one of every six "cariocas" (inhabitants of Rio) lives in a favela.

The homes, built on hillsides or swamp lands, are generally made of wood planks, mud, tin cans, corrugated iron and anything else people can find or purchase for next to nothing. Some cling to slopes so steep that the dwellings are in constant danger of being swept away in the heavy tropical rain storms that sometimes sweep through the city. Not many years ago, several hundred favelados were killed in landslides and the authorities were forced to close the most dangerous favelas. With few exceptions, the favelas have no paved roads, no garbage collection and sewerage. Most favela houses are without running water, and some also lack electricity.

The favelas date back to the first wave of migration from the countryside. After slavery was abolished in 1888, many plantation owners either closed their plantations or employed only white labor, rather than pay wages to their ex-slaves. The former slaves from areas near Rio, with no employment opportunities or places to live in the countryside, came to Rio and built a series of shanty towns. These settlements became known as favelas in 1897, when a group of soldiers returning from Bahia, where they had fought rebels, were told the government could not pay them. They settled in a shanty town on Providence Hill and named their settlement "Favela" after the wildflower which had bloomed at their encampment in Bahia. From that time on, the term "favela" was used to designate all shanty towns.

Most of the early favelados were black, and the same is true today, when most favelados are black or of mixed blood. They help to maintain Brazil's strong African traditions and provide many of Rio's cultural gifts: samba and carnival dances, spiritist religions, and African arts. However, their contributions are not often given proper recognition.

The favelas can be dangerous places for the outsider. Professional criminals and carioca "malandros" (cynical ne'er-do-wells with typical wide-brimmed hats who are con men and thieves) hide in the favelas. However, the majority of the favela dwellers are good, well-meaning people who try to make a living and cure their misery as honestly as they can.

One of the largest, and certainly one of the most famous favelas in Rio is Rocinha, which has approximately 34,000 inhabitants. It is located on the slopes between the Tijuca Mountains and the peak called Pedra dos Dois Irmãos ("Rock of the Two Brothers"). In

Rocinha, there is little sense of urban organization: the shacks face all directions. An access road runs along the edge of this favela, but inside people have to move through narrow, winding dirt paths. When it rains, these paths become rivers of mud and ponds of filthy, unsanitary water. Health conditions are very poor.

In order to understand how people live in a favela, here is a short story about two young people from Rocinha.

## THE STORY OF JOÃO GILBERTO AND MARIA APARECIDA: TWO FAVELADOS

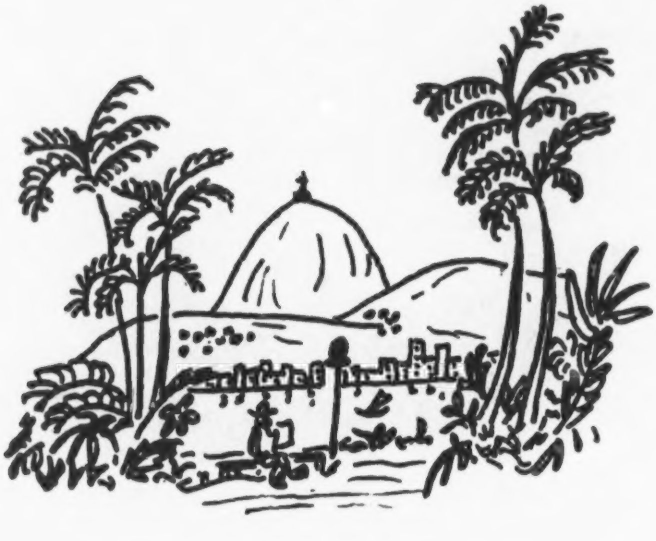
João Gilberto is 14 years old and has never gone to school. He lives in the Rocinha favela in Rio de Janeiro, Brazil. His house is halfway up the favela. It was built partly of brick and partly of wood. The roof is made of large sheets of corrugated iron. The house has two rooms: one is a kitchen and the other a bedroom-living room. The lattercontains one big double bed and two double bunks, together with a wardrobe, a cupboard, a radio, an electric fan, and a television set. Eight people sleep in this room: João Gilberto's father, who is currently unemployed; his mother, who earns about $35.00 a month as a washerwoman for one of the wealthy families in a nearby neighborhood; João's older brother and two younger sisters; his uncle and cousin. Three people sleep in the big bed, five in the bunks. By the door, inside the bedroom, but hidden by a plywood partition, is a ceramic toilet that can be flushed with a bucket of water which is carried from a water fountain nearby.

João Gilberto's house is overcrowded, but it is still better than many others. In the kitchen, there is a gas stove and a refrigerator. Outside, the house is surrounded by a large amount of garbage: old tin cans, bottles, rags and other kinds of litter. The favelas produce a lot of waste and, because there is no garbage collection, large and foul-smelling dumps are found all over. There is simply no place else to put the trash. João Gilberto does not like these conditions, but he has no hope of change. He was born in Rocinha and he will probably spend the rest of his life there.

Maria Aparecida, who is 15 years old, also lives in Rocinha. Her house, made out of wood, is located near the top of the favela. A slippery mud path leads up to her house. The house cost about $160 to build: there are two rooms plus a kitchen. Six people live in the house. Maria Aparecida's father, who earns about $80.00 a month as a hospital doorman; her mother, who is a waitress at a restaurant on Copacabana Beach and earns about $50.00 a month; and Maria Aparecida's sister, brother and grandmother.

The grandmother is originally from Pernambuco, in the northeast of Brazil. She has lived in the favela for 20 years. Maria Aparecida's parents decided to leave Pernambuco 6 years ago; they had hopes of finding a better life and they have not been disappointed. Their life is much better in the favelas than it was in Pernambuco. Coming to live in Rio, even if it means living in a favela, means a step up in life. Rocinha is a cheap place to live, and its inhabitants do not have to travel too far to get to work each morning. Maria Aparecida and her sister and brother have hopes of leaving Rocinha one day. They are very good students and dream of living in one of the beautiful apartment buildings in Copacabana.

The family is very interested in improving their lives. Maria Aparecida's parents both participate in a "base community" in the favela. This is a neighborhood church organization in which people study the Bible and also look for ways to better their local communities. Last year, they formed a brigade to clean up some of the unhealthy dumps surrounding their homes. They are now preparing a list of things they would like the government to help with: some paved streets, garbage collection, a sewer system, a medical clinic, and other things. It is unlikely that the children's dreams of living in Copacabana will ever come true, but the "base community" may make the favela a healthier, more comfortable, and safer place for them to live when they grow up.



CATEGORY: BRAZIL: NOW

CONCEPTS: URBANIZATION, migration, urban/rural, government

ACTIVITY: LET'S DESIGN A CITY: BRASILIA. This unit focuses on the idea that cities have not always been as they are now: they are born, they grow, they change. Sometimes cities can be created for special purposes: Washington, D.C., and Brasilia are two examples. The unit also shows that the design of a city often reflects the designers' concept of a city. The concept of a city is ETHNOCENTRIC and, therefore, there is no universal definition of "city."

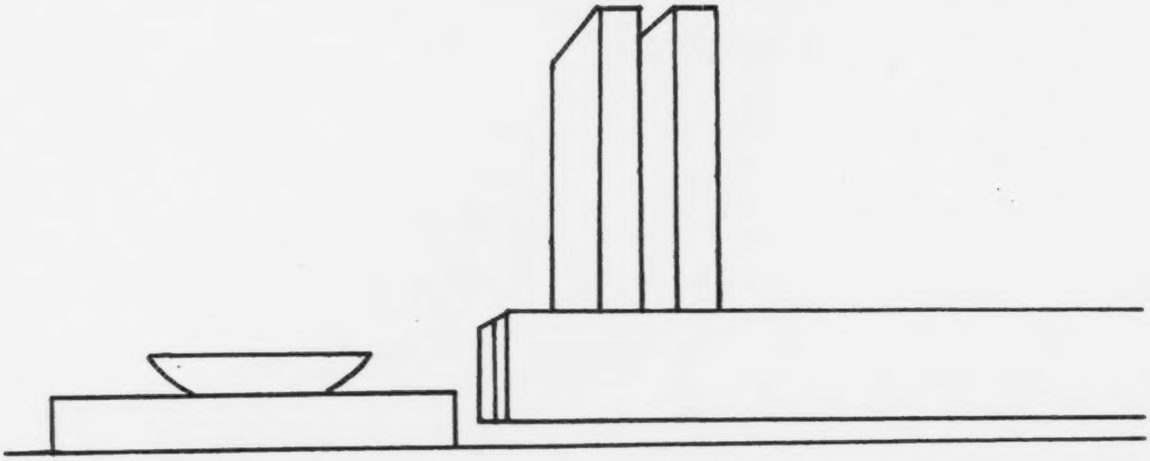
OBJECTIVES: To make the student aware of his/her urban surroundings. Upon completion of this unit the student will be able to give her/his own definition of a "city" and its characteristics. The student will be aware of the role ETHNOCENTRICITY plays in the concept and design of cities.

MATERIALS: Reproductions of the article on Brasilia and "Brasiland" worksheet, paper, pen, colored pencils or markers

PROCEDURE: Have the students read the article on Brasilia. Then have them use the worksheet, first discussing what makes up a city and then designing their own. You may want to remind them of components they might forget, i.e., sewer system, electric power, major highways to leave the city, water supply, etc.

VOCABULARY: urban, ethnocentric, city planner, architect, landscaping, transportation network, commercial center

RESOURCES: Francisco Bullrich, New Directions in Latin American Architecture, New York: George Braziller, 1969. Leopoldo Castedo, A History of Latin American Art and Architecture from Pre-Columbian Times to the Present, New York: Praeger, 1969.



# BRASILIA

## What is a City?

The meaning of the word "city" is somewhat unclear, although it is such a common word. In general, it can be said that a city is a place of considerable size where a large number of people live and work. But people have different ideas of what a city is or what it should look like. Each person bases his or her ideas on what they know best: the city they live in. Thus, we can say that most definitions of a city are ethnocentric, which means they come only from the culture each person is used to and ignore the idea of city in other cultures. Brasília, Brazil's capital city, is a clear example.

## The Story of Brasília

Brasília has often been called "a dream come true," because it is in reality a dream turned into reality. In 1883, a Brazilian monk named Dom Bosco had a strange dream in which he imagined he was travelling by train and witnessed the murder of two monks by a group of Indians. After he awoke, Dom Bosco described the place exactly and predicted that within two generations the Promised Land would appear on the same spot. In 1960, 77 years later, the place Dom Bosco saw in his dream became the site of Brasília.

Historically, the origins of Brasília go even further back. The Marquis de Pombal was the first person to suggest placing the capital city in the interior of Brazil in 1763. The seat of government had just been moved from Salvador (Bahia) to Rio de Janeiro. By the mid-nineteenth century the name Brasília had been suggested as well as some appropriate locations. In 1891, the idea of a new capital was written into the Constitution.

It wasn't until 1956 that the first practical step was taken to establish Brasília. Juscelino Kubitschek had become President of Brazil and he wanted to do something that would always be remembered. The construction of Brasília was his answer.

Kubitschek's ambitions were not the only reason for the creation of Brasília. The city of Rio de Janeiro had been capital of Brazil for nearly 200 years. Rio lies on the coast, where most of the nation's people live. The rest of the country is very thinly settled. Brazilians believed that if the capital were moved inland, people would leave the coast and this would lead to the development of the sparsely populated and economically backward interior. Therefore, in spite of the fact that the country was poor, a new capital city was to be built at a place about 950 kilometers (590 miles) northwest of Rio. Brasília was officially inaugurated in 1960, although much of the construction was still unfinished.

Thousands of people were involved in the construction of Brasília, but Lucio Costa and Oscar Niemeyer can be considered the greatest contributors. Costa thought of Brasília as a park city and in his plans he tried to blend nature with the needs of a modern city by making full use of open spaces and landscaping. One of the most unusual features of the city is that pedestrians are kept completely separate from motor vehicles and the road system was planned with no intersections or traffic lights.

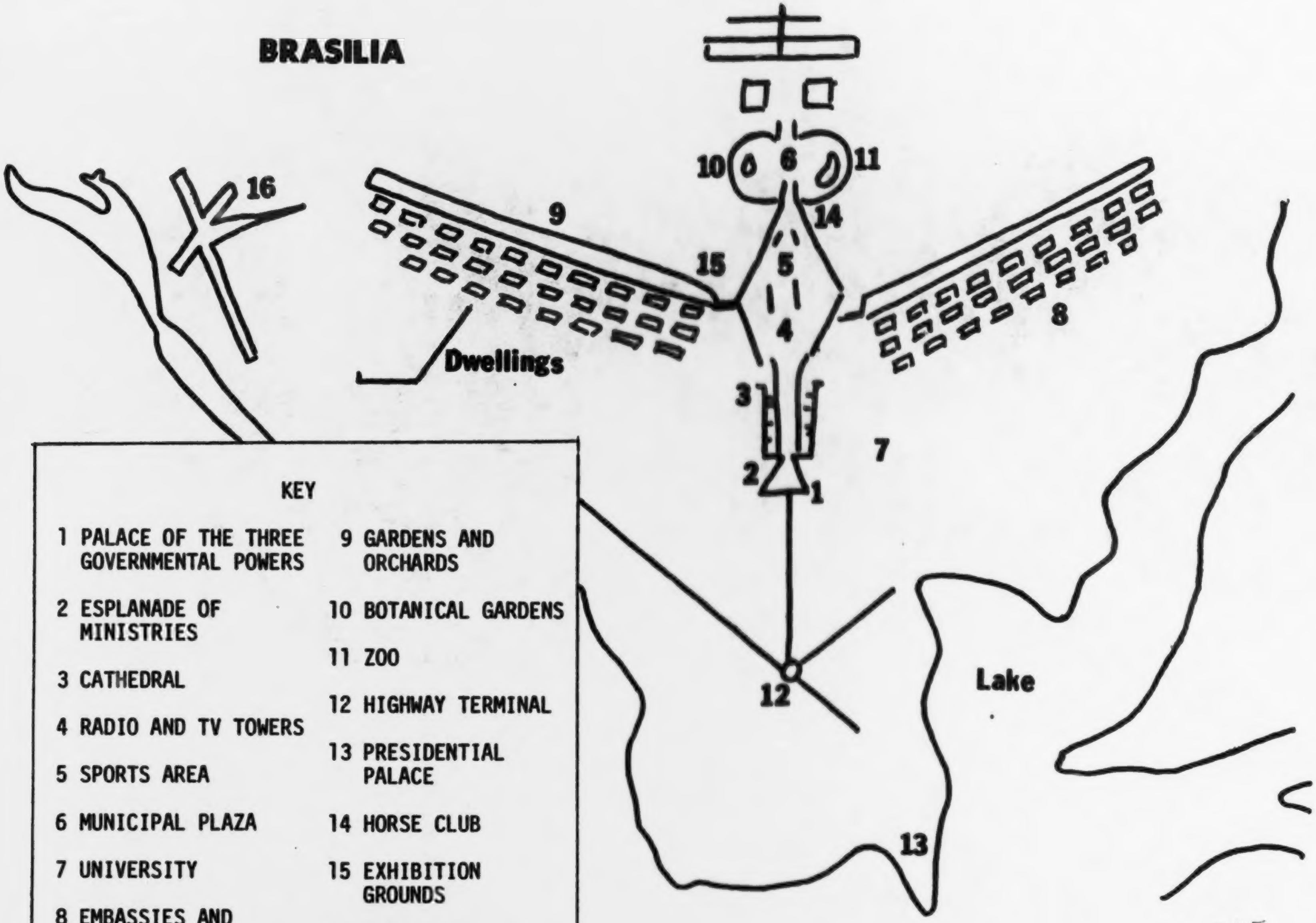
Lucio Costa's general city plan was very simple. The city was laid out in the shape of an airplane. The wings of the airplane are the areas that include homes, apartment buildings, stores and offices. The fuselage or body is formed by a wide boulevard along which various public buildings were constructed. At the nose of the plane is the "Praça dos Três Podêres" (Plaza of the Three Powers). Here are the buildings which house all three branches of the Brazilian government. These include the Executive Building for the President and his staff, the Congress Building, and the Supreme Court Building. The city is partly enclosed by an artificial lake. At the edge of the lake is the Presidential Palace called the "Palace of the Dawn."

Most of Brasília's architecture is the work of Oscar Niemeyer. His designs for the National Congress, Cathedral, Palace of the Dawn, and Palace of Itamarah are among the most beautiful examples of modern architecture.

Brasília is far more than a beautiful, modern city designed to house the government of Brazil. When the government moved there from Río, so did most of the important banks such as the Central Bank and the Bank of Brazil. Since its inauguration, the city has become the commercial center for a large area of the interior, and many large national companies now have their headquarters there. Brasilia has caused much economic growth in the surrounding area. It has become the focus of an extensive transportation network. A 1,931 kilometer (1,200 miles) highway connects the capital with northeastern Brazil. This new highway cuts through part of the Amazon Basin. Air routes, highways and railroads link Brasília with São Paulo and Río de Janeiro.

Brasília has been called a city of the 21st century. Can you think why? Think of a student your age who was born and raised in Brasilia. How might his idea of a city be different from yours? Or similar? Can you think of a city in the United States that has a similar history to that of Brasília? (Hint: Both cities were designed to be the capital of the nation.)

# BRASILIA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KEY

1 PALACE OF THE THREE GOVERNMENTAL POWERS
2 ESPLANADE OF MINISTRIES
3 CATHEDRAL
4 RADIO AND TV TOWERS
5 SPORTS AREA
6 MUNICIPAL PLAZA
7 UNIVERSITY
8 EMBASSIES AND LEGATIONS
9 GARDENS AND ORCHARDS
10 BOTANICAL GARDENS
11 ZOO
12 HIGHWAY TERMINAL
13 PRESIDENTIAL PALACE
14 HORSE CLUB
15 EXHIBITION GROUNDS
16 AIRPORT

## LET'S DESIGN A CITY

### Worksheet

Today most people on earth live in what are called urban areas. Human beings have gathered together in a series of places, where they live and work. Depending mostly on size these places are called communities, villages, towns or cities.

Take a few minutes to think about the place where you live. How large is it? What is its population? What does it look like? Is there a large body of water nearby? Movie theaters? Is it an older place or a new town? And finally . . . are you happy where you live?

I. Write a definition of the word "city." What is a city? Write your thoughts in your own words.

II. Pretend that you are a city planner, and that the President of Brazil has asked you to design a new city. The city is to be built on a vast plateau in the interior of the country. Can you think of 15 items you would need to include in your design? (We have started the list with two easy ones; can you find 12 more?)

1. houses
2. streets
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.
13.
14.
15.

The name of this new city will be Brasiland.

III. The President has liked your ideas and now wants you to show him a complete plan (map) of your design for Brasiland.

On a separate sheet of paper draw your plan for Brasiland. Let your imagination tell you where to place houses and other buildings, and the shapes of streets and avenues. You are free to set the city limits (boundaries). You can use colored pencils to enhance your drawing. When you are finished, share your design with your classmates.

IV. Is your design similar or different from theirs? Is your design different from your own city or similar? Think about living in your designed city. How would your life be different, or would it be the same?

# Argentina

CATEGORY: ARGENTINA: DISCOVERY TO PRESENT

CONCEPTS: GENERAL HISTORY

ACTIVITY: COMPARATIVE UNITED STATES AND ARGENTINE TIME LINES. History, particularly that of other countries, is often very abstract, especially for students. One way to visualize the passage of events is through a time line. Time lines help to stress that while certain events were occurring in one area, other, sometimes similar events were occurring at different points on the globe. Time lines of Latin American nations also help to dispel the idea students often have that Latin America has no real history.

OBJECTIVES: Students will learn how to read and make time lines. They will be better able to visualize Argentine history.

MATERIALS: Large sheets of white paper
rulers
magic markers and pens

PROCEDURE: Give students copies of the summary of Argentine history. Have them use rulers, markers, etc. to draw two time lines, one for Argentina, one for the United States. Follow the sample to have them fill in important historic events for both countries.

The time lines may also be done as a mural, with students filling in events that they research and report on.

We have included history summaries of some of the other countries represented in this volume. Time lines can be made for these nations, too. Students can discuss how different events in Argentina, other countries and the United States happened at similar times. They are often surprised to see that some things happened first in Latin America, or that they may have some connection with events in the United States.

RESOURCES: Allan Carpenter, Argentina, Chicago: Children's Press, 1969 (an introduction to Argentina, including its history, for children).
H.S. Ferns, Argentina, New York: Praeger, 1969.

## ARGENTINA: An Historical Summary

Pre-Conquest Argentine region inhabited by indigenous peoples.

1516 Juan de Solís discovered Argentina.

1536 Pedro Mendoza established the settlement of Buenos Aires on the shore of the Río de la Plata. The settlement was abandoned after five years because of Indian attacks.

1580 Buenos Aires was resettled 1580. Until 1800 Argentina remained a relative backwater of the Spanish colonial system. Only small towns on the coast (military outposts) protect the territory. Little economic development.

1777 Carlos II of Spain established the Viceroyalty of the Río de la Plata which included present day Argentina, Bolivia, Paraguay and Uruguay with Buenos Aires as its capital.

1810 "May Revolution:" an autonomous government was established in Buenos Aires to administer the Viceroyalty of La Plata.

1816 Independence from Spain under the name of the United Provinces of the Río de la Plata.

1826-27 President Rivadavia attempted to impose a centralized constitution on all the provinces.

1832 The United Kingdom (UK) seized the Islas Malvinas/Falkland Islands.

1835-52 Era of "Bloody Rosas": was a period of chaos between Unitarians, who wanted one centralized government and Federalists, who wanted a system of semi-independent provinces like the U.S. Federal System. Time of dictatorship of General Juan Manuel Rosas, a Federalist, who ruled with absolute authority and without a constitution.

1844-1914 Great Immigration (6 million Europeans)

1852 A constitutional convention was held in Santa Fé and in 1853 a representative constitution modeled on that of the United States was adopted.

1880 Buenos Aires was made the federal district and became the capital.

1914 The first subway in Latin America opened in Buenos Aires.

1933 The Roca-Runcimán Agreement with the United Kingdom: guaranteed Argentina a fixed share in the British Market for meat, and ruled out tariffs on British cereal imports.

1946 Juan Perón, a charismatic military leader, was elected president with control in both houses of congress and all provincial governorships.

| | |
|---|---|
| 1952 | Juan Perón was re-elected for the 1952-58 term -- Eva Perón died. |
| 1955 | Juan Perón was overthrown by the military. General Aramburu became president and a military dictatorship governed the country. |
| 1969 | The Cordobazo - student and labor disturbances, and riots occurred in the major cities. |
| 1973 | Juan Perón was elected president with his wife Isabel as vice president. |
| 1974 | Juan Perón died and his wife Isabel became the first female president in Latin America. |
| 1976 | Military officers deposed Mrs. Perón, placed her under house arrest, and took over the government. A period of repression followed with political parties forbidden, and the "dirty war" against opposition resulted in thousands of deaths. |
| 1978 | Argentina won the World Soccer Cup (Mundial). |
| 1982 | War with England over the Islas Malvinas/Falkland Islands. |
| 1983 | An open democratic presidential election was held for the first time in seven years of military rule, and Raúl Alfonsín, a moderate democrat, was elected president. |

Buenas Aeres.

1565 Spanish founded St. Agustine
1607 English founded Jamestown
1620 Mayflower landed
1775-83 Revolutionary War
1776 Declaration of Independence
1787 Constitution was ratified
1791 Bill of Rights
1803 Louisiana Purchase
1812 War of 1812
1823 Monroe Doctrine
1846-48 Mexican War
1861-1865 Civil War
1800-1929 Great Immigration
1898 Spanish-American War
1917-18 World War I
1941-45 World War II
1950-53 Korean War
1962 Cuban Missile Crisis
1964-75 War in Vietnam
1976 Bicentennial

1516 Juan de Solís discovered Argentina
1536 Pedro Mendoza founded Bs.As.
1580 Bs.As. was resettled
1580-1800 Argentina remains a
Colonial back water
1777 Establishment of the Vice-royalty
of Río de la Plata
1810 May Revolution
1816 Independence from Spain
1832 UK seized the Falkland Islands
1835-52 Era of "Bloody Rosas"
1852 Constitutional Convention
1844-1914 Great Immigration
1880 Bs.As. became the Capital
1914 1st subway in L.A. opened
1933 Roca-Runciman Agreement
1946 Juan Perón elected president
1952 Perón re-elected
1955 Military Junta overthrew Perón
1969 The Cordobazo
1973 Perón elected president
1974 Perón died/1st female president
1976 Military Junta
1978 Won World Soccer Cup
1982 Islas Malvinas War w/UK

CATEGORY: ARGENTINA: COLONIAL

CONCEPTS: LEISURE, games, folklore, life style

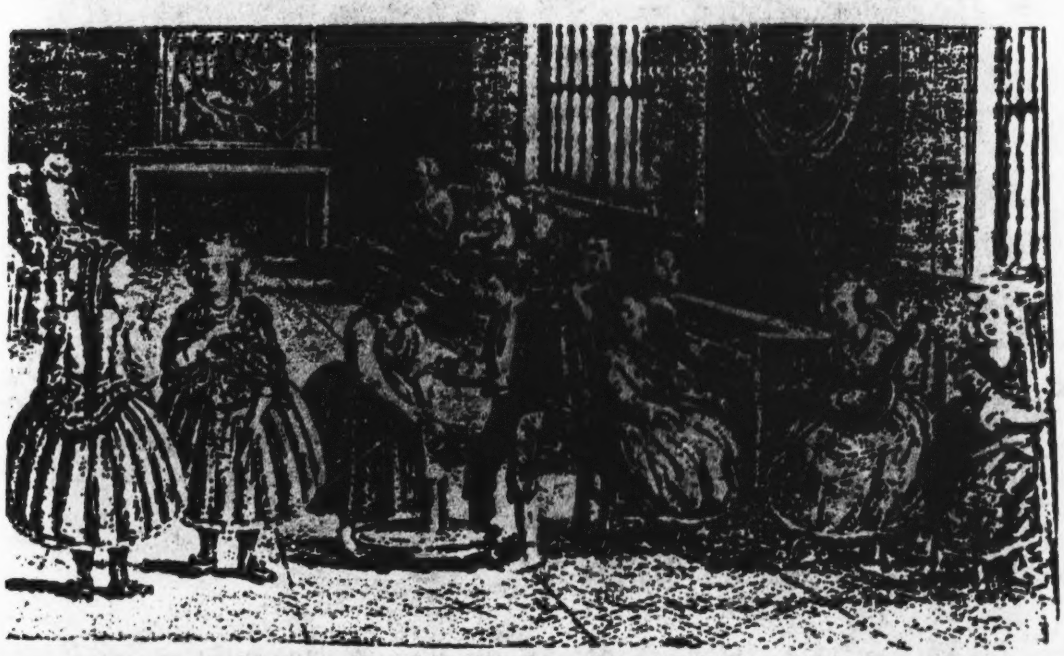
ACTIVITY: RIDDLES FROM COLONIAL TIMES.
No television, radio, stereo were around to entertain people in colonial times. People had to use ingenuity to entertain themselves. Parlor games of all sorts were brought from Spain, and music filled spare time at all levels of society. This is a collection of riddles of different types that were used to enliven social gatherings.

OBJECTIVES: Students will enjoy playing a colonial guessing game and will become aware of alternatives to the way we currently entertain ourselves.

MATERIALS: None

PROCEDURE: Read the riddles in class after explaining their origin. The class can be divided into teams if you desire. Afterwards students may want to make up their own riddles and stump classmates. You could also post the riddles on a board and give the students a few days to figure them out before revealing the answers. Before or after the exercise discuss ways in which people entertain themselves without television and other modern electronic equipment.

RELATED ACTIVITIES: Ask the students to choose one day to give up television, radio, stereos, etc. Be sure to give them some choice on the day; if you set aside one specific day it will almost certainly be the day of their favorite television program. Have them discuss or write an essay on what they did to pass their time and if they enjoyed it.



## Riddles From Colonial Argentina

1. In fifteen days I wake and grow
Another fifteen I slowly go.
And then I am born again
To be of service to all humans.

2. The sun gives me life
And the sun takes it away.
Though born from water
Into thin air I fade.

3. I die the moment I am born
No one sees me coming
And he that follows me
Is not silent but rumbling.

4. Sometimes I give joy,
Other times pain
And though they know I am not real
All love me just the same.

5. I wait throughout the night
With my mouth wide open
And with the early morning light
My mouth is closed again.

6. I go to the orchard and don't eat.
I go to the well and don't drink.
I go to the fire but I don't get burnt.

7. It goes from the living room
Into the kitchen
Wagging its tail
Like a busy chicken.

8. My parents are singers
Though I have no song.
My overcoat is white
And yellow is my heart.

9. Juan climbed a pear tree that had pears
He didn't pick pears, he didn't eat pears
And he didn't leave pears in the tree.

10. A cobbler and his daughter
A tailor and his wife
Together ate nine pears
And each one ate three.

11. Two fathers and two sons have three acres of land.
Each one gets an acre. How can this be?

12. What is twice in a moment, once in a minute and never in an hour?

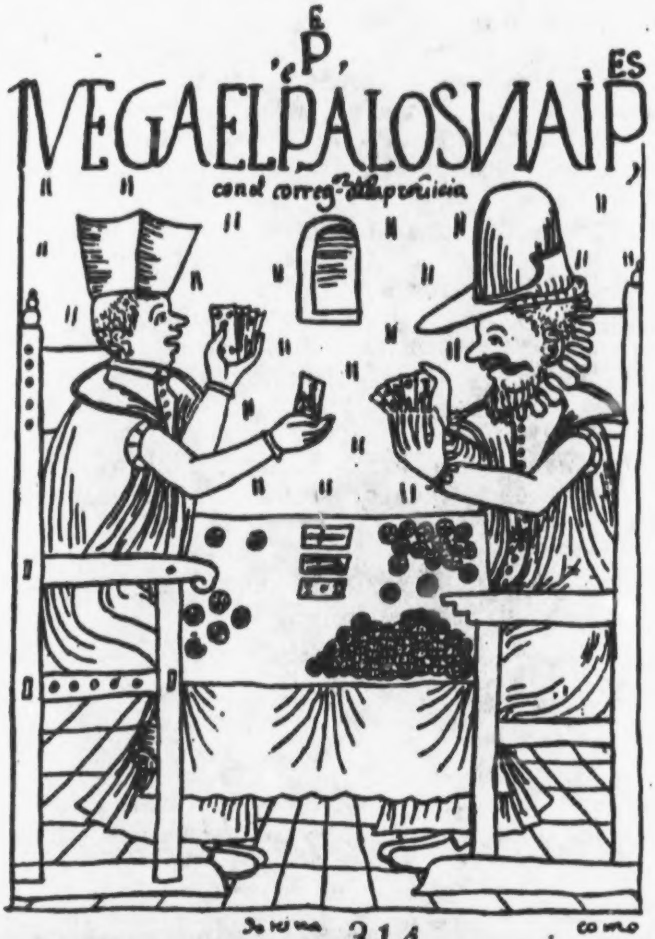
13. What is in the middle of Salta and doesn't exist in Córdoba? (These are two cities.)

14. Two are three, three are five, one and two are six
And to tell the truth six are three

ANSWERS:

1. The moon
2. A cloud
3. Lightning
4. A dream
5. A shoe
6. A shadow
7. A broom
8. An egg
9. There were 2 pears and Juan ate one.
10. The cobbler's daughter was the tailor's wife.
11. They are father, son, and grandson.
12. The letter "M"
13. The letter "L"
14. The number of letters in each number.

(From Guillermo Furlong, S.J., Historia social y cultural del Río de la Plata, Buenos Aires: TEA, 1969.)



**CATEGORY:** ARGENTINA: 19th CENTURY

**CONCEPTS:** FOLKLORE, Agriculture, work

**ACTIVITY:** THE GAUCHO POEM MARTIN FIERRO. The gaucho is a major figure in Argentine popular culture. Like the North American cowboy he has come to symbolize the spirit of the nation. The epic poem Martín Fierro, written by José Hernández in 1872 has become a classic of Argentine literature. We are reproducing a translation of a short section of the poem so that students can become familiar with this Argentine national figure.

**OBJECTIVES:** Students will be able to describe the heroic symbol of the gaucho and compare it to the familiar figure of the cowboy.

**MATERIALS:** Copies of the poem which follows.

**PROCEDURE:** Explain that a gaucho is the Argentine equivalent to a cowboy. Explain also that the short poem they will read was written when the gauchos were disappearing much like U.S. cowboy literature made its appearance in the final days of the "Wild West."

After reading the poem students should be able to point out some of the basic characteristics of this hero: independence, toughness, love of the outdoors, fairness, anti-materialism, hard work, etc. Many of these are the same characteristics we give our cowboy heroes. Have the students discuss the following or similar questions:

1. What is a hero? What is a folk hero?

2. Do you think the picture of the gaucho in the poem is a true picture of the life of the gaucho? What about our image of the cowboy on television and in movies?

3. Why do you think the gaucho and the cowboy became folk heroes only after their way of life had mostly disappeared?

4. What is nostalgia? Was the past better than the present? Adults often want to go back and be children. Why? Was the "childhood" of a country an easy time? Can a country go back?

**VOCABULARY:** Gaucho, pampas, folk hero, nostalgia

# The Gaucho Martín Fierro

I am a gaucho, so please understand,
I must sing my own song.
For me the earth is small
And could far larger be.
The pampa snakes do not bite me
And the sun does not burn my face.

My glory is to live as free
As the birds in the sky.
I make no nest on earth
Where only suffering lies,
And the day I choose to fly
No one will follow me.

There is no love in my life
To make demands on me.
Like the beautiful birds
Which hop from branch to branch
My bed is the prairie grass
And my blanket the stars.

And I want it well understood
While you listen to my tale
That I've never fought to kill
Unless another's evil hand
Forced me to such a plan.

I have known this dear land
Where gauchos used to live
In peace each with a small ranch
And wife and children . . .
It was a delight to see
How he spent his days.

Back then, when the morning star
Glowed in the saintly heavens
And the singing rooster
Told of the approach of the day,
Every gaucho set out with eager stride
To the morning campfire and breakfast time.

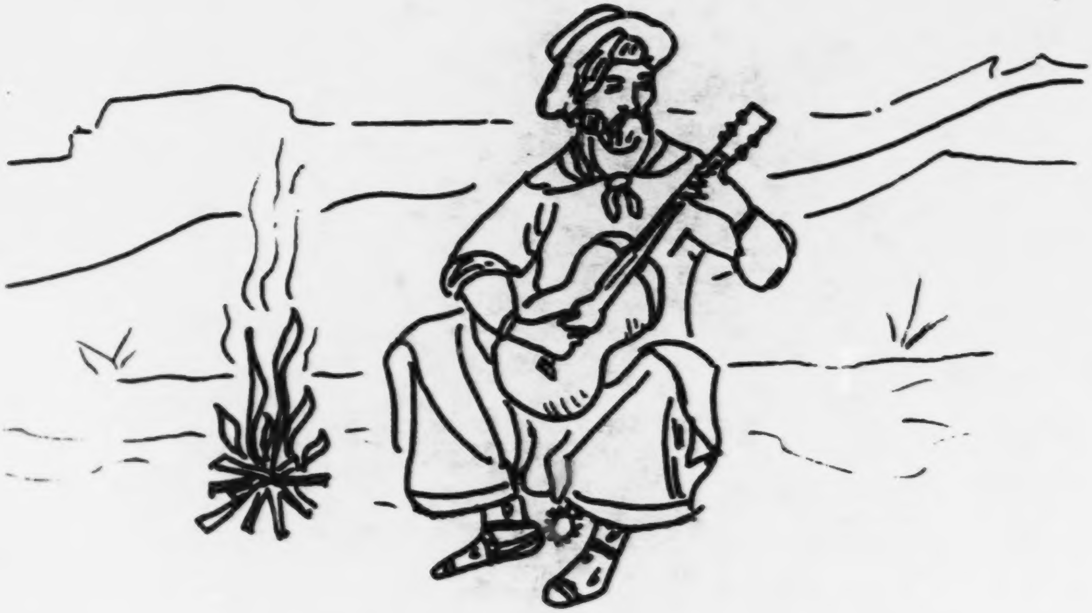
Scarcely had the dawn
Begun to color the sky
Wrapped in his warm poncho,
Each commenced his work.

This gaucho ties on his spurs,
While another rides off singing.
One saddles up his mare,
Another searches for lassos
Meanwhile the horses in the corral
Whinny a greeting to the new day.

Oh, times past! Such pride!
To see the gauchos ride.
Every good gaucho,
Though his spirited horse buck and twist
Soon had the cattle well in hand.

I remember, glory me!
How the gauchos rode
Always in good cheer and well-equipped
But nowadays . . . alas . . .
All this has disappeared.

(Translated and adapted from Martín Fierro, by José Hernández, 1872. Many complete versions of this epic poem are available in both English and Spanish.)



CATEGORY: ARGENTINA: 1900

CONCEPTS: RACE/ETHNICITY, agriculture, migration, social class

ACTIVITY: A BRITISH TRAVELER'S DESCRIPTION OF HUMAN GROUPS ON AN ARGENTINE RANCH, 1911. Walter Larden was a British traveler who visited his brother's large ranch or "estancia" in Argentina twice, in 1888 and in 1911. He wrote a lengthy book on his impressions of the agriculture, economy and social life that he observed. His book is of interest not only for the information on Argentine life, but also for its perspective, that of an Englishman who views Argentina as a natural site for British influence and investment. The reading we have chosen provides a description of some of the social and ethnic groups which have gone into making modern Argentina while at the same time giving insight into the ideas of the economically dominant group of British who had controlled Argentina for some time.

OBJECTIVES: Students will gain an awareness of the "melting pot" character of Argentina. They will also be exposed to the historical bias of one observer and be able to discuss the reasons for this bias.

MATERIALS: Reproductions of the following reading.

PROCEDURE: Have the students read and discuss the selection from Estancia Life. Here are some suggested topics for discussion:

1. Larden describes a definite hierarchy based on national origin. How do you think each group felt about the other groups? Remember especially that one group, the gauchos, were native Argentinians, while the other two groups were from Europe.

2. The author describes the gauchos and the Italians as "races." What is his definition of "race" and is it the same as the one we use?

3. In the reading, we see an author who obviously feels superior to the people he is describing. Point out places in the reading where we see this. Why do you think he felt superior? Do you think he was justified? Do we ever feel this way about people of different nationalities?

4. Larden says the gauchos are becoming more "civilized." What does he mean?

5. When the gauchos rode the pampas and the first generations of Italians settled in Argentina both were considered a problem or even dangerous. Now the gaucho has disappeared, and much like our cowboy is a symbol of heroism, independence, and national spirit. The Italians have become a strong part of the Argentinian middle class and have shaped much of Argentinian culture (ravioli is a common Argentinian food). Discuss how this came about based on what you know of U.S. history.

HELPFUL HINTS: This exercise will produce the best results if used in conjunction with the prior exercise on Martín Fierro.

VOCABULARY: estancia, class, race, peon, gaucho, hierarchy, patriarchal, tenant-colonist, bias

Walter Larden was from England but his brother was the wealthy owner of a ranch in Argentina. On two visits, in 1888 and 1911, Larden observed life in Argentina. He then wrote a book which described what he saw. The British had a major influence in Argentina from the 1830's to about 1920. Many or most of the large ranches, banks and railroads were owned by English families. Therefore, Larden's book describes what he sees from the perspective of a man interested in informing his fellow citizens of the situation of one of their major areas of foreign investment. We can learn a lot from his description of the gauchos and Italian immigrants in 1911, but we must also be careful of some of the biases he shows and which are the result of being an observer representing a group of people who control a nation which is not their own.

## ESTANCIA LIFE

Walter Larden

(T. Fisher Unwin, London, 1911)

It is in the countryside that we can find the true Argentina of whose wealth and progress we hear so much. Here we have scattered over the vast plains, estancia after estancia (large ranches), each in the center of a huge property where stock is raised; here too we have the tenant-colonists with their relatively small holdings and their crops.

Passing over the proprietor or manager and his mayor-domo (assistant or foreman), who, as likely as not, will both be Englishmen, one may say that the population in the camp is composed of two distinct classes, who are also of two distinct races.

First let us consider the native peon. He represents the gaucho class of older days, but has changed in more than one way. In the first place, he has lost his independence: he is a paid servant, lives in quarters provided for him, and is practically under orders for twenty-four hours a day. Inevitably the old free gaucho spirit has nearly disappeared.

As first known to the estancieros (English ranch owners) who employed him as peon (day laborer) on their cattle runs, the gaucho was a hardy fellow; capable of sleeping out of doors even when there was a frost, and that without grumbling; quite content with meat and yerba (an Argentine tea) only as rations; working often from before sunrise until dark; understanding thoroughly the handling of horses and cattle, though in a crude and perhaps even brutal way; generous, I am told, to his fellows. He was in the main a good servant as regards the rough work for which he was wanted, and his labor was cheap; further, in general he would not rob his employer. But he was ignorant, very stupid where mechanical appliances were in question, full of strange oaths (he swore a lot); not the sort of person who could be allowed to come in contact with the rancher's family. There was a vast gap between him and his employer; he could hardly be and certainly was not, treated with the kindly familiarity with which a proprietor in one of the older countries can, and often does, treat his farm hands.

During my first visit of 1888 I received the impression the gaucho class, as represented by the camp peons, was of a low type and not intelligent or adaptable enough to be of use in helping in the development of the country. In my visit in 1908-1909, I noticed a great change for the better. I found peons trusted more; I found them digging wells, making terraces, driving sowing or reaping machines. I noticed also kindly relations between them and the child of the estancia; and I myself found more than one quite companionable when acting as my coachman.

The head man, or capataz, who was chief under my brother, had a strong strain of Indian in him; but he was a most reliable man, and gentle and courteous in manner. Another man, Gomez, was markedly Indian in type. He certainly looked like a murderer when he was being photographed; but his face lit up wonderfully when you "got at him" suitably; and he was, I believe, a warmhearted man and fond of children.

Beside the variety of work that is starting into existence everywhere, there appear to be two new influences that tend to raise the gaucho class in the scale of civilization.

Firstly, the cattle work is being humanized. The animals are no longer being knocked about as they were; they are too valuable. They are now, to a large extent, handled by means of ingenious devices in the way of sliding gates, etc. Hence the peon's work is far less brutal than it was.

Secondly, there is growing up more of the patriarchal spirit. All over the country there are now estancias belonging to married Englishmen who had none of the rough pioneering work. The estancia owner looks after the peons, and helps them to get their sons out into the world; his wife is their doctor in illness, and looks after the women and children. At some of the larger estancias schools have already been started.

Let us now turn to the agricultural population. This is composed mainly of North Italian immigrants. South Italians appear to keep to the towns and to do odd jobs; they are not such steady workers. The North Italian colonists form a population by themselves; so far they never intermarry with the natives. Habits, ideas, food, ways of life - all are different in the two races.

The industry of these colonists is wonderful; man, woman, child, all work; and, though they are obliged to ride and to deal with cattle, they seem to take to agricultural work as naturally as the Spanish-American did to hunting and stock work. You would hire Italian colonists for ploughing or haymaking, but not for work involving lassoing or the handling of horses or cattle in matters unconnected with ploughing. They never seem to ride for pleasure; but I have seen the mother of a family managing five none-too-well trained oxen yoked to a plough, and quite little children will ride off bareback to bring cattle or horses in. Those who came, as some still come, to the country with no money at all would take land on "halves" - that is, the owner would supply them with everything and would take half the produce. My brother had to deal with such people at first, and he found them very troublesome. But for many years he has had plenty to pick from, and he takes none but those who have some capital. These pay a quarter of the produce as rent for the land they use.

(Walter Larden's complete book of Argentine memoirs has been reprinted by Blaine Ethridge Books, Detroit, 1974)

CATEGORY: ARGENTINA: PERONIST YEARS

CONCEPTS: GOVERNMENT, women

ACTIVITY: DISCUSSING POLITICAL CHARISMA AND PERON IN ARGENTINA. The Peronist movement in Argentina is complex enough that most adults have difficulty in understanding it from any objective standpoint. One aspect of Peronism, however, can be rather easily discussed by students. This is the idea of charisma and how it relates to the figures of Perón and Evita. Perhaps the major difficulty in understanding Peronism is precisely in the preponderance of its charismatic side. Instead of concrete ideas, Perón sought and received blind faith in his figure as national leader. Spiritual adhesion and patriotic fervor replaced political and economic programs. Perón could thus be all things to all people, which is at least in part why Peronism soon evolved into a movement that contained far left, far right and centrist groups in conflict for control. In the short reading we are reproducing, Evita herself speaks of the faith required by Peronism. Students can easily compare this with their own expectations of a political leader.

OBJECTIVES: Students will become somewhat familiar with two of the most important political figures in twentieth century Latin America: Juan Domingo and Evita Perón. They will also learn the concept of "charisma."

MATERIALS: Copies of Evita's speech.

PROCEDURE: Begin by having the students divide into groups and prepare short class reports on the following, using encyclopedias or other basic resources: the lives of Juan Perón, Evita, and Isabel Perón; Perón's government; Perón's ideas; Argentine history after Perón.

Using several dictionary entries introduce the term "charisma." Students can discuss people they feel are charismatic.

Read to the students or have them read Evita's ideas on Peronism which we are including. Have the students discuss their ideas of the reasons and consequences for a political movement to:

a) place one charismatic man above concrete ideas

b) reject intelligence and use the "heart" for political judgments.

Discuss the role of charisma in U.S. politics. Remind the students that Evita's words are an extreme case of emotional politics and that charisma normally plays different roles, not always necessarily negative. Does the use of television create more of a need for charisma. Have students choose from the following list the five most important characteristics of a political leader. Ask them to explain their choices or have them write an essay on their first choice:

toughness
being religious and moral
being a good speaker
being a nice person
having the same ideas about important issues
intelligence
knowledge of important issues
honesty
leadership
patriotism

VOCABULARY: Peronism, Justicialism, charisma, doctrine

RESOURCES: Frederick C. Turner and José Enrique Miguens, eds., Juan Perón and the Reshaping of Argentina, Pittsburgh: University of Pittsburgh, 1983. Tim Rice and Andrew Lloyd Webber, Evita: The Legend of Eva Perón, New York: Drama Book Specialists, 1979. George E. Blanksten, Peron's Argentina, Chicago: University of Chicago Press, 1973.

# Eva Perón Describes the Peronist Faith

I am encouraged to let my thoughts be known because, as an Argentine woman and the most faithful and passionate Peronist [follower of Perón], there is nothing greater than to speak of Perón and his extraordinary doctrine.

Many times I have heard General Perón say that men disappear and only their ideas remain. Just a few days ago he told us that the moment had arrived to replace Perón the man with the doctrine of "justicialism" [Perón's doctrine and also his political party].

I have thought a lot about his words, and I want to believe in them; I want to accept them, because Perón, whose word is holy to all true Peronists, spoke them. Yet my heart doesn't want to believe that Perón can be replaced by his ideas!

I know that it is necessary and even urgent that "justicialism" be known, understood and loved by all, but no one will become a member of our group if they are not real Peronists, and to be a Peronist one must love Perón with all one's soul.

Here in Argentina we don't need intellects, we need hearts, because "justicialism" is learned more in the heart than with intelligence.

General Perón is one of those extraordinary men who change world history. We realize that he has all the good characteristics great men possess, and he has none of the bad traits often found in great men.

We know perfectly, although Perón, in his humility, will not speak of himself, that he is everything. He is the soul, the courage, the hope and the reality of the Argentine people. We know that there is only one sun in the heavens, and that here, in our movement, there is only one man with his own brilliance: Perón. We all are nourished by his light.

We have only Perón; we only see through Peron's eyes; we only feel through Perón; we only speak through Perón's mouth. This must be our great goal, and if we stray from his path the marvelous Argentinian people will cast us into night, despising us for not having the moral, political and patriotic courage to accept that a genius cannot be compared with any other figure of the century.

(From Eva Perón's Historia del Peronismo; Buenos Aires, 1953.)

CATEGORY: ARGENTINA: NOW

CONCEPTS: GOVERNMENT, economy, geography, race/ethnicity, colonialism, human rights

ACTIVITY: A DEBATE: ARGENTINE AND BRITISH CLAIMS TO THE FALKLAND/MALVINA ISLANDS. Until the Argentine-British confrontation over the Falkland/Malvinas Islands in 1982 most people in the U.S. were unaware of the existence of the Islands and the centuries-old dispute over their ownership. This dispute represents only one of many territorial disputes in Latin America which might again produce armed conflict. By investigating and presenting both sides of the 1982 crisis, students will become aware of some of the major human, political, economic and geographical issues involved in the Falkland/Malvinas question and other possibly explosive situations.

OBJECTIVES: Students will learn the background of a recent international incident and will be able to explain some of the major issues involved in a territorial dispute.

MATERIALS: A map showing location of the Falkland/Malvinas Islands.
Copies of the British and Argentine "position papers"

PROCEDURE: Divide the class in half or choose two smaller groups of students to represent Argentine and British interests. Supply each side with copies of the corresponding position papers. Allow the students to study and discuss their own position with their groups. They will also have to choose one or two people to present their views. When the students are ready, hold a debate consisting of a timed statement by each team and questions or challenges by students from the other team or the class in general.

HELPFUL HINTS: Before the debate everyone should be given a brief background into the Falklands/Malvinas situation. England and Argentina have been disputing ownership of the Malvinas/Falkland Islands for over a century. The Islands themselves are rather bleak and have only been used for seal and walrus hunting and later for sheep ranches. There have never been more than 2000 people living on the Islands. Have the students locate the Islands on a map. Strategically they have been important because they are relatively near the Southern tip of Latin America and if the Panama Canal were closed for any reason this would be a major sea route. No oil or mineral deposits have been found, but some people believe there may be off-shore petroleum. The position of the Malvinas/Falkland Islands may also play an important role in the distribution and exploitation of the resources of the Antarctic since those nations which own territory adjacent to the region will share proportionately in the jurisdiction over the Antarctic.

Up to the present the dispute has been a highly emotional issue. Argentine school children learn that "the Malvinas are Argentine" and that England stole them in an act of piracy. It is considered a patriotic duty to fight for their return. The English also feel that keeping them is patriotic and that they can't be bullied by the emotional Argentines who have no legal rights. In both cases national pride is at the heart of the dispute.

In the exercise we have used two separate names for the Islands. Argentines insist they are the Malvinas Islands while Britain calls them the Falklands.

On April 2, 1982, Argentina invaded the Islands. The British Royal Marines stationed there were forced to surrender. The United Nations passed a resolution calling for Argentine withdrawal and President Reagan backed Britain. England sent battleships and aircraft. On May 2, the Argentine cruiser General Belgrano was sunk by a British submarine with a loss of 301 crew members. Britain continued to battle and make advances and finally Argentina was forced to withdraw. The crisis ended and the two nations had to return to the negotiating table.

As a postcript, following the debate, students should be told that Argentina's military government fell shortly after the invasion. Once it became clear to the people of Argentina that the military had led Argentine troops to battle without proper clothing, food and arms they felt that the military had shown its incompetency. An embarrassed armed forces was forced to call for general elections, ending the dictatorship and returning Argentina to civilian rule. Some of the military figures involved in the invasion are now being prosecuted by the elected Argentine government.

VOCABULARY: territorial dispute, jurisdiction, principle of self-determination

RELATED ACTIVITIES: There are a series of other disputes which have played and continue to play a role in Latin America. Locate the areas of these disputes on a map of South America:

1. The Beagle Canal: Chile vs. Argentina
2. Bolivia desires access to the sea: Bolivia, Chile, Peru
3. Guatemalan-Belize border
4. The Panama Canal: U.S. vs. Panama
5. Colombian-Venezuelan border
6. Guyana-Surinam border

RESOURCES: Most of the sources for the Argentine side of the dispute are in Spanish and not readily available in the United States. For the British viewpoint see Christopher Dobson, John Miller and Ronald Payne. The Falklands Conflict, London: Coronet Books, 1982.

# POSITION PAPER - ARGENTINA

Historical Claims: Spain was the only nation to achieve effective control and colonization of the Malvinas Islands prior to the 1800's. With Argentine Independence from Spain, Argentina should retain possession of the Malvinas as part of the legal continuity of the new Republic of Argentina over the rights and obligations inherited from Spain.

Nobody is certain who first sighted the Malvinas Islands. Prior to European discovery of the Americas, the Islands were uninhabited. Old maps indicate that Spanish explorers were probably the first to see them, but the first claim was made by France in 1764. In 1765, the French established the first colony which they called Port Louis after King Louis XV. Shortly afterwards the British established a colony called Port Egmont and claimed the Malvinas Islands for Britain. France and Britain were the first to dispute the Islands. Spain also entered the dispute and sought possession through legal and diplomatic channels. France recognized Spain's claim and abandoned Port Louis after receiving 618,108 pounds from Spain. On October 4th, 1766, Spain named Felipe Ruiz Puente first governor of the Malvinas, and placed the Islands under the jurisdiction of the viceroyalty of the River Plate (Buenos Aires).

Soon Britain abandoned its base at Port Egmont and Spain became the only real colonizer of the Malvinas Islands. Spain maintained small colonies and agricultural settlements, while other nations' whaling and seal hunting ships landed occasionally for supplies and fresh water. British vessels frequently landed but usually in secret, since Britain did not dispute Spanish claims but wanted to use the Islands to hunt and resupply without any control.

During Argentina's war for independence in the early 1800's, neither Spain nor Argentina could maintain much control over the Malvinas Islands. There was no clear authority there and soon British and North American crews, acting like pirates, took over the Islands, hunting and killing thousands of seals and sea lions for their fur and oils. After Argentina's liberation from Spain, Buenos Aires sent a ship to take control again and put an end to the chaos. There were difficulties in re-establishing colonies because Argentina itself was going through civil wars and because British and North American crews fought to keep exploiting the Islands. Argentina did establish a colony called Port Soledad and in December of 1831 a North American warship landed there, destroyed the Argentine arms cache, took Argentinian prisoners and raided and sacked the colonists' homes. Still, Argentina tried to maintain its colonies on the Malvinas and put an end to the chaos and piracy.

In 1833 a British warship landed at Port Soledad. Captain Onslow declared that he had come to make the Malvinas a British possession. He gave the Argentinians 24 hours to abandon the Islands. Since the people in Port Soledad had few arms and were by far outnumbered, they could not resist and returned to Argentina. Because Argentina was a young nation plagued with civil wars and just trying to keep alive as a country, Britain was able to bully Argentina, which has never recovered the Malvinas Islands. Argentina has never recognized British rights to the Malvinas Islands and has tried by all diplomatic means to achieve their return.

International Law. Britain is defying a United Nations resolution by not returning the Malvinas Islands to Argentina.

In 1965 the General Assembly of the United Nations approved a resolution urging Britain and Argentina to finalize negotiations to peacefully end the Malvinas dispute. The 94 nations that voted in favor of the resolution (0 voted against, 14 abstained) in this way recognized Argentina's right to the Malvinas Islands. The resolution implies that the current situation is not acceptable. Even members of Britain's Labor Party have indicated a desire to turn over the Islands to Argentina. Britain's refusal to negotiate goes against international opinion and the desires of the United Nations.

Geography. The Malvinas Islands occupation by the British is an insulting colonial remnant in Latin America.

The Malvinas are many thousands of miles away from England. They are geographically part of Latin America. The fact that the Islands are still under Britain's control is a humiliating reminder to all Latin Americans of the past when Europe thought it could exploit Latin America and control it against the Latin Americans themselves. Geographically, England has no right to keep a part of Latin American territory which it took by an act of piracy in the first place.

Principle of Self-Determination. The argument of self-determination is not valid in the case of the Malvinas Islands.

The United Nations has established the principle of self-determination. This means that the people who live in an area should have a right to decide who should govern them. Argentina respects the right of self-determination for the world's people. However, Britain's refusal to turn over the Malvinas to Argentina because the British colonizers who now live there don't want to be Argentine is not a correct application of this idea.

The people who now live on the Malvinas are British people and not the original inhabitants of the Islands. They came to the Islands by an invasion and forced the Argentines to leave. If a foreign government invades your city and makes you leave, and then brings its own people to live in your houses, can it then say that the people now living there have a right to decide who rules the city? That would not be the principle of self-determination.

Economic Importance. The Malvinas will help decide who can use the resources of the Antarctic Region which should be open to the nations of the Southern Hemisphere.

At the end of this century the Antarctic will probably be divided among the nations which border it. If England keeps control of the Malvinas they will get a part of the Antarctic. That part should go to Argentina since the people of the Southern Hemisphere should be the ones who use the Antarctic's resources.

# Position Paper - England

Historical Claims: British control of the Falklands is historically and legally correct.

In 1690 the British Captain Strong made the first officially recorded landing on the Falkland Islands. The first British settlement was established in 1766, but up to 1833 there was a period of some confusion, with France, Britain, Spain and then the Argentine government at various times establishing small, local settlements, none of which lasted more than a few years. Apart from having a small settlement and a prison colony for a short period on the Islands before 1833 (in 1831 the United States Navy ejected most of these people for piracy), Argentina's claim to the Islands is based mainly on her having been the successor to the Spanish Viceroyalty of the River Plate which also governed most of modern Uruguay, Paraguay, Bolivia and Chile.

In 1833 the British took control of the Islands, and from that date have been in open, continuous, effective and peaceful possession, occupation and administration. The people who came to live there thereafter became the first permanently established population in the Islands.

Principal of Self-Determination. Britain must defend the Falkland Islanders right to self-determination.

The inhabitants of a country are the best judges of their own interests. The United Nations has recognized that "all peoples have the right to self-determination. By virtue of that right they freely determine their political status." The Falkland Islanders have expressed over and over their desire to remain British. They are not, as Argentina claims, a temporary population: 75% were born on the Islands and most are from families established there for well over a century. The Falkland Islanders have no less right to be accepted internationally as a "people" with rights of self-determination than the population of Argentina. England has a duty to protect their rights.

The Situation in Argentina: Argentina has been authoritarian, repressive, antidemocratic and its standard of living is much lower than on the Falklands. To turn the Islands over to Argentina would be an act of cruel colonialism.

At the time of the Argentine invasion in 1982, Argentina lived under a military dictatorship. In fact, Argentina has a long history of such undemocratic governments. Under this dictatorship at least 9,000 people have been killed because they disagreed with the government.

Much of Argentina is poor. Slums fill the large cities; there is high unemployment. People in the Falklands are relatively well-off; there are no slums. There is no repression and killing of people who do not agree. Taking this into account it would have been inhuman to turn the Falklands over to the Argentine dictatorship.

The only reason Argentina's military decided to invade the Falkland Islands in 1982 was to make a show of their "patriotism" and make people forget the problems inside the country.

International Law: The invasion of the Falkland Islands by Argentina was an act of unprovoked military agression and a clear violation of international law.

Britain has always been willing to negotiate diplomatically with Argentina over the Falklands Islands. While it would be immoral to negotiate the right of self-determination for the Falkland Islanders, we have met with Argentina many times and given many concessions, including, in recent years, the right of Argentine citizens to travel to the Falklands without a passport. The invasion itself took place while a series of negotiations were in progress in New York. Argentina's attack was unprovoked, and a flagrant violation of the fundamental principles of settlement of dispute by peaceful means and of self-determination of peoples, both of which are enshrined in the United Nations Charter.

Economic Importance: Economically the Falkland Islands are important only for the people who live there.

Generations of Falkland Islanders have made a good living raising sheep and exporting the wool. The most important consideration is to allow them to continue the way of life they have chosen. Turning the Islands over to Argentina would place the Islanders in a much weaker economy and their way of life would probably be destroyed.

(Much of this position paper has been adapted from the British Foreign and Commonwealth Office's publication The Falkland Islands: The Facts, London, 1982.)

CATEGORY: ARGENTINA: NOW

CONCEPTS: LEISURE, food

ACTIVITY: MAKING DULCE DE LECHE, A DELICIOUS CANDY. Dulce de leche (milk candy) is an easy and finger-licking-good candy, spread, ice cream topping, etc. It is wonderful just eaten alone with a spoon. It is a national Argentine candy but can be found all over Latin America with a series of different names: manjar blanco, natillas, cajeta, etc.

OBJECTIVES: This exercise is for the pure enjoyment of being introduced to a new sweet from another culture. Students will easily realize that there are wonderful discoveries to be made in Latin America. We guarantee that they will love dulce de leche.

MATERIALS: See recipe.

PROCEDURE: The recipe for one cup of dulce de leche is below. You'll probably want to double or triple that amount for a large class. You can make it yourself to bring to class and let everyone taste, or let a group of students prepare the dulce de leche for extra credit.

## Recipe for Dulce de Leche

4 cups milk
1 cup sugar
1/4 tsp. baking soda
1/4 tsp. vanilla

Bring milk to boil. Add sugar and baking soda. Bring to boil again and keep boiling constantly. Stir occasionally. When it begins to turn color (caramel) and thicken, stir carefully to keep from scorching. Mixture should become pudding-like. Add vanilla and remove from heat. Let cool. Will make about one cup of dulce.

RESOURCES: Many good Latin American recipes can be found in From Guacamole to Rocambole. Copies can be obtained by sending $4.50 per copy (plus $.65 for mailing) to Center for Latin American Studies, Western Kentucky University, Bowling Green, KY 42101.

CATEGORY: ARGENTINA: GENERAL

CONCEPTS: FOLKLORE, Flora, and Fauna

ACTIVITY: ARGENTINE BIRDS IN MYTH AND SUPERSTITION, A READING. These delightful tales of some common Argentine birds illustrate the universal appeal of animals in folklore. A culture's use of folklore to communicate basic common sense messages is also clear in these legends, which come from a variety of ethnic groups and historical periods.

OBJECTIVE: Students will learn some Argentine folktales and superstitions and compare these with their own "animal folklore."

MATERIALS: Copies of the following reading.

PROCEDURE: After the students have read the hand-out, discuss the following:

1. Do we have any superstitions about animals in the United States? (Black cat, rabbit's foot, ground hog, etc.?)
2. Name some birds and animals that appear in our own daily "folklore." (What about Woody Woodpecker, Yogie Bear and other cartoon characters? Or Smokey the Bear?) Describe the role they play, i.e.,entertainment, teaching, symbols for people.
3. Some of these stories have "messages," particularly the magpie and hummingbird tales. Can you describe these messages? Are they old-fashioned or do they still apply today?
4. Can you think of any reasons why birds would be especially popular in folktales all over the world?

RELATED ACTIVITIES: The students might enjoy writing their own tales. The "why" and "how" tales are perhaps easiest and also quite universal. For example:

How the robin got its red breast.
Why ducks swim.
How the bluejay turned blue.

# Magic Birds of the Pampas and Patagonia

On the Argentine pampa and in Patagonia, legends and superstitions about many of the common birds have become tradition. Here are several of these birds and the magic powers they are said to have. While people no longer believe in this magic, they still enjoy the stories.

## The ostrich

This large, unusual looking bird is also called the "Ñandú" in Argentina. It was said that an ostrich feather could help cure someone who had been cursed or bewitched. The ostrich's large egg was also thought to bring prosperity to a home and many families on the pampa used to keep an empty and beautifully decorated ostrich egg in the entry hall of their houses. Here is a short legend of how the ostrich was created. This story was told by the Puelche Indians.

The Sun and the Moon had a beautiful home in the marvelous meadows of the good god Gnechen. Every night a sea of celestial lights bloomed in the fields and during the day the immense meadows were like an infinite pampa covered with blue flowers. Pichiantú, son of the Sun and the Moon always played happily, riding and soaring on his golden heron. His parents had told him not to wander too far from their heavenly home because near the earth there were eagles with murderous beaks. But one day Pichiantú, who knew nothing of evil, rode his golden heron down towards earth until he could see the trees, rivers and "rucas" (huts) of the Indians.

He was so fascinated by these visions of earth that he didn't notice the three enormous crows that quickly surrounded him. Too late he remembered his parents' wise warnings and tried to flee. The enormous crows, helpers of the evil god Huecuvú, attacked him and pecked him to death.

Sun and Moon, grief-stricken, cried and swore they would have revenge. The good god Gnechen awarded them the power to transform themselves in order to hunt and destroy the evil crows of Huecuvú. From that day until this, the Sun, after his daily crossing of the heavens, comes down to earth in the form of a lovely guanaco, and the Moon does the same during the Sun's voyage, in the form of a speedy ostrich who races over the pampas of Casahutí, anxiously searching for her son's murderers.

## The screech owl

In many different countries the screech owl is traditionally seen as an ally of witches and ghosts. The Araucanian Indians of Argentina thought that on hearing the screech of this bird at night they should quickly begin to hit the roofs of their houses with long sticks in order to frighten the devil, who must be nearby. In general, the cry of the screech owl is supposed to mean tragedy and death.

## The magpie

The magpie is a noisy and feisty bird which uses other birds' nests. This has given rise to several legends that involve the Virgin Mary and which were popular among the pampa settlers.

According to one legend the Virgin Mary was building an altar and asked the magpie to help. The bird made up many excuses and refused to help. So, the Virgin Mary condemned the magpie to never having her own nest.

Another legend says that the magpie was a woman who never stopped talking even when she was asleep. One day, there was an Indian attack on the frontier outpost where she lived. All the people fled, but first they hid an image of the Virgin so that it wouldn't be destroyed. As the Indians arrived and the woman sped off on her horse, she jokingly shouted, "Let's see if they're clever enough to find the Virgin we buried in the corral!"

The Indians, of course, found and burned the image. The Virgin turned the woman into a magpie, saying, "Now you will chatter forever."

## The hummingbird

Both the Ona and the Araucana Indians, of Southern Argentina and Chile, told this tale of the hummingbird. It is a tale of freedom:

One fine summer day a group of men and women were hunting guanacos when they suddenly became lost in the region of the evil giant Sinulu. Much to their dismay, they were captured by this cruel monster who made them his slaves. Sinulu was indeed the most wicked of tyrants. He forced them to do nearly impossible tasks and punished them severely.

One afternoon, a slave woman sat weeping bitterly at the foot of an enormous tree. Suddenly she heard a tiny voice which said, "What is causing you such great sorrow, dear friend?"

The woman looked up and saw a small hummingbird. As the bird fluttered around her, she answered, "Alas! the evil giant Sinulu has ordered me to bring him this tree, but I can't even make it budge. If I fail, as I certainly will, he will come and whip me to death."

"My friends, the duck and the seagull, have often told me about this wicked monster. Don't worry, I will save you!" said the hummingbird.

Even in her great sorrow the woman could not help smiling.

"Those are very big words from a bird as small and fragile as a snowflake. If your strength were as great as your determination, I have no doubt you could destroy Sinulu, but I can easily see that your tiny wings are no match for such a giant."

"Oh, simple woman, don't you know that intelligence and courage have destroyed even the strongest and cruelest of tyrants?"

"That may be, but I also know that the giant's body is made of stone and even arrows can't harm him," replied the woman.

The hummingbird laughed: "Ah, but his feet are of skin and bone, just like yours and mine, and that is the key to your freedom. Now, do as I tell you. Go down to the valley and find your sisters. Together, pick up many sharp thorns and scatter them over the road.

The woman did exactly what the hummingbird had suggested, and then she and her sisters sat by the road. Soon the giant appeared. He was furious with the women when he saw them resting. He roared and the sound was louder and more frightening than the frozen winds of the winter sea. He lashed out with his twelve-pointed whip. Then, suddenly, he fell to the ground howling in pain.

"Remove this thorn from my foot, now!" he cried in agony.

The hummingbird, who was flying around the women, said to them: "Go and remove the thorn. But in its place put a very sharp knife."

The women did just that, and Sinulu rolled and twisted in the dirt, crazy with pain. The hummingbird then shot two tiny but perfect arrows into the giants eyes, blinding him.

The small bird asked the women to prepare a large bonfire. They covered the evil monster with wood and dry leaves. High flames surrounded Sinulu and his body exploded in hundreds of small pieces.

The women danced around the bonfire singing. "The tyrant is dead! Sinulu is gone forever!"

"Not yet," warned the hummingbird. "You must burn all the pieces and especially the heart, or else another, even worse Sinulu will grow from it."

The women immediately did what the bird said.

"Victory, victory! We are free!" they sang.

One of the women said to the hummingbird: "You are our savior. We owe you our freedom. Please be our king!"

To which the hummingbird replied: "Fools! Don't even think of such an insult. Liberty is a precious gift which no one can steal from you. If I helped you to get your freedom back, it was only to fulfill my duty to all living things. If you want to do something to please me, go home and care for your gardens so that there will be many lovely flowers. Their sweet nectar will remind me that you are my friends.

CATEGORY: ARGENTINA: NOW

CONCEPT: FOLKLORE, language, life style

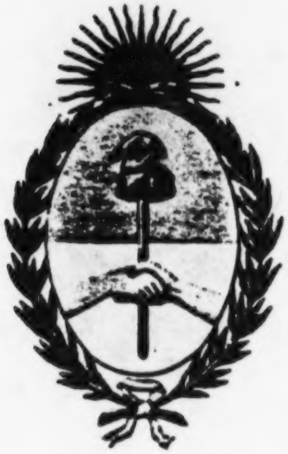
ACTIVITY: LEARNING AND USING PROVERBS. Since proverbs or "refranes" are such a vital part of Latin American language, it is important to introduce students to their importance and variety.

OBJECTIVES: The student will understand the importance of proverbs in Argentina, and be able to use the given proverb appropriately. The students will also learn about the folk wisdom that many popular proverbs convey.

MATERIALS: Copies of the "refrán" reading and worksheet

PROCEDURE: Hand out the reading and worksheet. Students can either discuss answers in class or write down the answers. It is a good idea to have a Spanish teacher come and teach the proper pronunciation of the "refranes."

VOCABULARY: refrán, folk wisdom



Coat of Arms of Argentina

# "Refranes": Reflections of Folk Wisdom

One of the best ways to learn about the people of a different culture is to study its sayings and proverbs. Much of the folk wisdom of a country like Argentina is found in a collection of proverbs. For many, these proverbs represent a philosophy of life. They are also part of a shared culture all over Spanish-speaking America since many proverbs have very old roots in Spain.

In our modern North American culture the proverb has lost a good deal of its prominence. The same is not true in Argentina. There (as well as in other Latin American countries) the language is rich in proverbs. In the Spanish language, the proverb remains a vital aspect of communication. Some experts say that unless a speaker uses "refranes" frequently, s/he is really not speaking Spanish. The folk wisdom of the proverb is important for all people of Argentina, be they rich or poor, well educated or not.

The following is a list of popular Spanish proverbs that one is likely to hear in Argentina (as well as in other Latin American countries). Each is followed by a literal English translation and, where possible, an equivalent English proverb.

| | REFRAN | TRANSLATION | ENGLISH PROVERB |
|---|---|---|---|
| 1. | A quien madruga Dios le ayuda. | God helps the one who arises early. | The early bird gets the worm. |
| 2. | En boca cerrada no entran moscas. | Flies don't enter a closed mouth. | Silence is golden. |
| 3. | No hay mal que cien años dure. | Nothing bad lasts a hundred years. | |
| 4. | Agua pasada no mueve el molino. | Water that has passed can't move the mill. | It's water under the bridge. |
| 5. | Ojos que no ven corazón que no siente. | If eyes don't see the heart doesn't feel. | Out of sight out of mind. |
| 6. | Mientras en mi casa estoy, rey soy. | While in my home, I'm king. | A man's house is his castle. |
| 7. | Zapatero, a tus zapatos. | Shoemaker, stick to your shoes. | Mind your own business. |
| 8. | Dime con quien andas, te diré quien eres. | Tell me with whom you go, and I'll tell you who you are. | Birds of a feather, flock together. |

| | | | |
|---|---|---|---|
| 9. | A buena hambre no hay pan duro. | For real hunger there is no hard bread. | Hunger is the best sauce. |
| 10. | Más vale estar solo que mal acompañado | Better to be alone than in bad company. | |
| 11. | Si quieres vivir sano, acuéstate y levántate temprano | If you want to be healthy, go to bed and rise early. | Early to bed, early to rise, makes a man healthy, wealthy, and wise. |
| 12. | Casa sin mujer pobre ha de ser. | A house without a woman will be poor indeed. | |
| 13. | Los niños y los refranes dicen las verdades. | Children and proverbs tell the truth. | |
| 14. | Hay más refranes que panes. | There are more refrains than loaves of bread. | |

## Questions

1. Many of these refrains have a similar refrain in English. Why do you think this is so?
2. Much folk wisdom is called common sense. How do these refrains fit in with this idea? Give an example or two.
3. What do refrains #13 and #14 say about the role of refrains in Hispanic culture?

## As the Saying Goes...

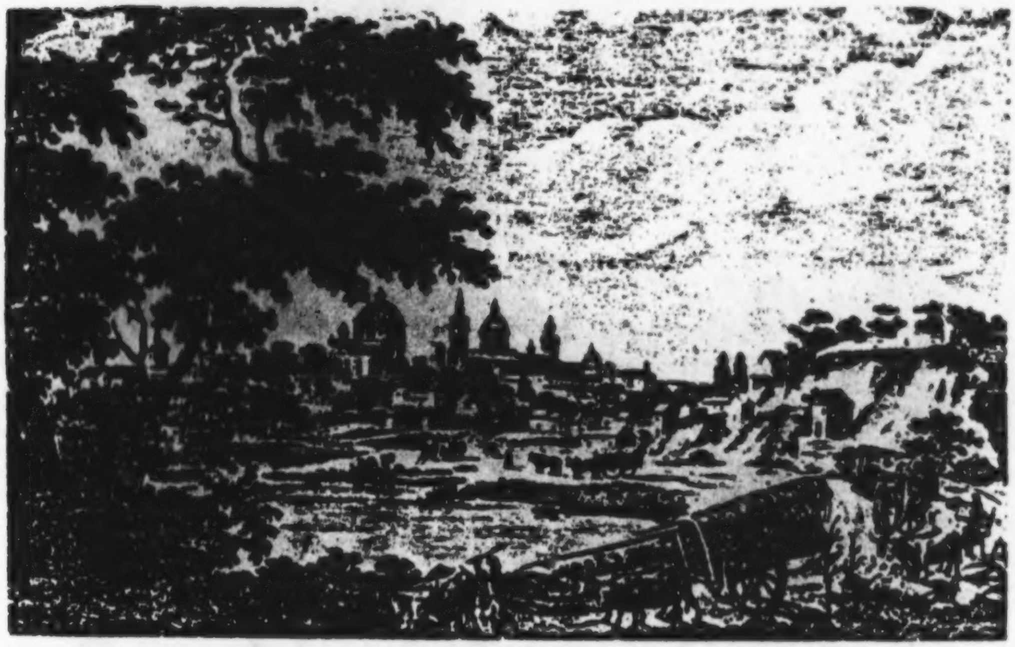
From your list of "refranes" write the appropriate Spanish proverb that would be used in the following situations:

1. Pablo, who has never studied medicine, gives you unwanted advice about curing a cold. You might say ...........................
2. María is invited to a party but she decides to stay home because she thinks the other people at the party are troublemakers. She explains her decision to spend a dull evening by saying ........
3. Felipe explains why he and his girlfriend broke up after he had been away at school for a year, saying ........................
4. Señora Pérez tries to convince her unmarried son to find a good wife. She says ................................................

5. Carmen is always causing trouble by spreading gossip. A good friend tells her ...........................................

6. The Suárez family and the Yepes family have had a feud for years. Antonio Yepes and Francisco Suárez go to the same school and decide to ignore the old feud and be friends. As Antonio says ................................................

7. Juana thinks it is the end of the world because she wasn't accepted at the university of her choice. Her mother tells her that in time this will not even seem important and that
.......................................................



BUENOS AIRES, 1810

CATEGORY: ARGENTINA: NOW

CONCEPTS: ECONOMY, work, poverty, social class

ACTIVITY: CALCULATING ARGENTINE INFLATION RATES. A major problem in Latin America is the astronomical inflation suffered by many nations. The whys and hows of inflation are difficult for students, and even adults to understand. However, what inflation means in terms of buying power can be grasped. This worksheet is designed to show the effect of inflation on people's lives and work.

OBJECTIVE: Students will learn to calculate inflated prices and understand what inflation can mean to people in one Latin American country.

MATERIALS: Copies of the worksheet.

PROCEDURE: Distribute the worksheet. Have the class read it and do the calculations. Discuss the final questions in class.

VOCABULARY: inflation, inflation rate, middle class, "haves" and "have nots," gap between rich and poor.

# INFLATION IN ARGENTINA

## A Worksheet

I. People in Argentina have one of the highest inflation rates in the world. What is inflation?

INFLATION = a rise of prices.

In other words, inflation means that the items you buy become more and more expensive, and the same amount of money is worth less and less.

The percentage of the rise in prices in one year is called the annual inflation rate. Here is an example:

| | |
|---|---|
| In 1982 a loaf of bread costs | $1.00 |
| In 1983 a loaf of bread costs | $1.25 |

This is a 25% annual inflation rate.

In 1983 you need 25% more money to buy a loaf of bread than in 1982. Or, in 1983 your money will buy 25% less bread.

II. In 1978 Argentina's inflation rate was 150%. This is a very low figure for Argentina where inflation is often over 200% in a year. In the United States, inflation for that same year was 8 %.

Inflation makes life very difficult for the people of Argentina. Let's take the 1978 inflation rate and see how the prices change.

In 1977 a pound of beef cost 37 pesos.
150% of 37 = 55.50 pesos for a lb. of meat in 1978.
(1.5 x 37 = 55.50)

Calculate the following prices of 1977 for 1978:

| | | |
|---|---|---|
| a pound of sugar | 1977 = 20 pesos | 1978 _____pesos |
| a gallon of milk | 1977 = 15 pesos | 1978 _____pesos |
| a pair of shoes | 1977 = 226 pesos | 1978 _____pesos |
| a school book | 1977 = 123 pesos | 1978 _____pesos |
| a winter coat | 1977 = 1,840 pesos | 1978 _____pesos |
| a pack of gum | 1977 = 2 pesos | 1978 _____pesos |

If a person has a salary of 5,000 pesos a month in 1977, how much money does s/he need to live a month in 1978? (If, of course, all the salary is spent for necessities each month.)

1.5 x 5,000 pesos = ____________pesos.

III. When a country has such a large inflation rate, salaries also go up every year. But, they usually go up less than the inflation rate. Every year, in Argentina, making a living becomes more and more difficult. People work hard but each year their salary buys less. Think about and discuss the following questions.

1. How do you think inflation affects the way people work?
2. Do you think inflation makes people save or spend money?
3. Do people have confidence in the future when there is large inflation? Why?
4. In many countries like Argentina there is a strong tendency for people in the "middle class" (people who are not rich or poor, people who earn just enough to live comfortably) to become poor. This means a bigger gap between the "haves" and "have nots," with most people being "have nots." Can you tell how inflation helps this to happen? How do you think the poor feel about the rich and vice versa in this situation?

CATEGORY: ARGENTINA: NOW

CONCEPTS: HUMAN RIGHTS, Government, Women

ACTIVITY: A MINIDRAMA ABOUT HUMAN RIGHTS AND THE "DESAPARECIDOS." Argentina has just achieved an elected civilian government after years of a harsh military dictatorship. Opposition to the dictatorship was strong and took many forms, including guerrilla attacks but also including demonstrations, strikes, clandestine publications, cultural activities, protest music, media criticism. In response to the opposition, the military embarked on what they themselves termed a "dirty war," arresting, killing and torturing thousands of people. Most of these arrests were unofficial, leading to the term "desaparecido" or disappeared person. One of the most courageous and striking results of this rash of disappeared persons were the Mothers of the Plaza de Mayo, a group of mothers and grandmothers who protested daily in downtown Buenos Aires demanding information on the whereabouts of their family members. This minidrama is representative of a tragic moment in Argentine history and the response of some Argentine women.

OBJECTIVES: The minidrama teaches about the "desaparecidos" of Argentina and can be used to bring about discussion of human rights in Latin America.

MATERIALS: Copies of the minidrama
Large sheets of cardboard

PROCEDURE: Explain the concept of "desaparecido" to the students. After having several of the students prepare and present the minidrama, you could discuss the following:

1. Should a government allow opposition? How much and what kind of opposition should it allow?

2. Do people not directly affected by repression have any responsibility in a situation like Argentina. What can or should people in Argentina do? What can or should people in the United States do?

3. What causes repression of the extreme type we see in this minidrama?

VOCABULARY: "desaparecidos," military dictatorship, repression.

RELATED ACTIVITIES: "Desaparecidos" are common in many Latin American countries. Have students research specific countries to find out the human rights situation in each. The list of human rights groups in the appendix of this notebook will provide sources for this information.

# The Mothers of the Plaza de Mayo

## A Minidrama

Characters: Señora Sánchez
Señora Pascuali
Señora Jiménez
Señora Schmidt
A reporter from New York
Narrator
Man on the street

Props: Protest signs saying "Where is my son?" "Return our Children!" etc.

Setting: A downtown plaza in Buenos Aires in July. Since this is winter in Argentina, the characters might wear coats to show the cold weather.

* * * * * * * * * * * * * * *

[Señora Sánchez and Señora Pascuali are walking back and forth with their signs.]

Narrator: Until 1983, Argentina spent nearly twenty years governed by a military dictatorship. During this time, repression was very strong and the government created secret police forces which kidnapped people opposed to the dictatorship. These people were called the "disappeared" because when they were arrested the government refused to give any information about them and many were never seen again. Many of these people were young. It is estimated that at least 10,000 people disappeared.

A group of mothers of the disappeared decided to do something about their sons and daughters. They began to demonstrate everyday at the downtown Plaza de Mayo in Buenos Aires. They were asking for information about their children. They became known all over the world as the Mothers of the Plaza de Mayo.

[Sra. Jiménez and Sra. Schmidt approach also carrying protest signs.]

Sra. Jiménez: Hello, friends! I want to introduce you to Señora Schmidt. She has decided to join us. Since this is her first day she is a little frightened. Please give her your help and friendship.

Sra. Sánchez: Welcome, Señora Schmidt. We thank you for joining us. It isn't easy and we of all people know what this means to you and your family.

Sra. Pascuali: Will you tell us why you have come? I know it's difficult, but talking helps. My son Renato, disappeared over a year ago and if it hadn't been for the support of other mothers I don't know what I would have done.

Sra. Schmidt: Thank you for your welcome. Yes, I'll tell you what happened. I decided to come and demonstrate so that people would know about my daughter.

Her name is María Teresa. She's a lovely girl, nineteen years old. Here's a picture of her. [She shows a picture to the other mothers.] Two weeks ago, on Friday night, we were all at home in bed. My husband, myself, María Teresa, and Antonio, our youngest. He's fourteen. In the middle of the night about ten men who said they were police broke into our apartment. They had machine guns. They searched the house and took some books and papers from María's room. One man showed me a book about hospitals for the poor - you see, María was studying to be a hospital administrator. He said, "See the Communist filth your daughter is reading"!

And then they left, taking María. My husband tried to stop them but he was hit with the butt of a gun. We have had no news of María since. We have gone to the police but they say they never went to our home. Lawyers won't help us; they seem afraid. Demonstrating here now seems our only chance.

Sra. Jiménez: It's a sad story that we have all suffered. Our only hope is that by being here together in public we may save some of our children and prevent more disappearances.

[A man with a notepad and camera approaches the four women.]

Reporter: Excuse me, ladies. I'm a reporter from the United States. Do you mind answering a few questions?

[The women nod]

Reporter: [Looking at Sra. Pascuali.] Will you tell me why you are protesting?

Sra. Pascuali: Yes, of course. My son Renato, Renato Pascuali, p-a-s-c-u-a-l-i, disappeared over a year ago. One day he went to his classes at the University and he never returned.

Reporter: Are you sure he didn't just run away? Sometimes young people think they need to get out on their own.

Sra. Pascuali: Many students saw what happened and his friends have told us. He was walking to the bus stop to come home and a black limousine drove up. A group of men with guns pulled him inside, and the car drove away. That was the last time he was seen. The car was the kind the secret government groups use to kidnap people so we know who took him.

Reporter: If the police arrested him he must have been doing something wrong. Was he involved in terrorism?

Sra. Pascuali: It's true that my son was against the military government. He used to be active in student politics before repression got so bad. We also suspect he may have helped make and distribute flyers against the military. But, if he broke the law, why don't they bring him to trial? If he is a terrorist, why don't they prove it?

[A belligerant man approaches the group. He tries to push the women away from the reporter.]

Man: Don't listen to these women. They're crazy. Or worse. They are spreading lies about this government which has finally given us some peace. Subversives! Communists!

Sra. Jiménez: Please leave us alone! We are only mothers looking for our sons and daughters.

[The man storms away.]

Reporter: What do you think you accomplish by demonstrating?

Sra. Jiménez: Since the police and the courts refuse to recognize the disappearances of our children we have no other choice. To keep silent would be to condemn our sons and daughters to certain death. Maybe if we can embarrass the government and make the truth come out we can save at least some of them. We also want to make it difficult for the military to keep on kidnapping people. We must save other mothers from our grief.

Reporter: How do you know they aren't all dead?

Sra. Sánchez: I can answer that. My son, daughter-in-law and grandson all disappeared two years ago. No one saw what happened exactly. Two weeks later my son's body was returned to us. The police said he was shot in a terrorist attack. My daughter-in-law and grandchild have never returned. And then, just two months ago, a woman came to see me. She said her sister had been released from a jail in the South. She wouldn't give her name but she said her sister had seen my daughter-in-law. She was sick but still alive. So you see, with bits and pieces of information we know that there still are hundreds in the jails.

Reporter: Aren't you in danger of disappearing, too?

Sra. Sánchez: There are too many of us now and we are too visible. If all the mothers of the Plaza de Mayo disappeared, it would make headlines all over the world. Besides, we have nothing to lose. We love our children and have to try to save them even if we risk our own lives.

Reporter: Well, thank you for answering my questions. I wish you the best of luck.

Sra. Schmidt: And thank you. If you tell our story to the people in the United States maybe they can understand and help us end this nightmare.

[Reporter walks away.]

Sra. Jiménez: My friends, it's getting dark. And colder! Time to go home. I hope to see you all well and safe here again tomorrow.

Sra. Pascuali: Yes, and God-willing we may have some good news.

[All embrace and take their signs and walk away in different directions.]

Narrator: In 1983, public pressure was so great against the military government that they finally returned the government to the civilians. Some of the people responsible for the kidnappings, including high-ranking military officials, are now being tried by the new democratic government. Slowly but surely, some families are finding out exactly what happened to their loved-ones. Because no official records were kept of the "disappeared" people, many other families will never know.

THE END

# Summary Units

CATEGORY: WRAP-UP

CONCEPTS: INTERDEPENDENCY, U.S./Latin American relations

ACTIVITY: SIMULATION - THE MEANING OF "AMERICAN." One seemingly small detail of vocabulary is the root of much annoyance to many Latin Americans in their dealings with people from the United States. This is the use of the word "American" to designate only those who are citizens of the 50 states in the United States, and "America" to mean a geographical area north from Texas and South from the Canadian border (Alaska and Hawaii excepted). We need to be sensitized to the fact that people from all the Americas are Americans, be they from Wisconsin, Canada, Mexico, Jamaica or Chile.

OBJECTIVES: Students will be sensitized to the inclusive and exclusive uses of "America" and "American."

MATERIALS: Copies of the simulation.

PROCEDURE: Have the students act out or read through the simulation, which ends before a final resolution is reached. Have the students discuss or write the answers to the following.

1. Why do you think Isabel was offended?
2. What is Pepe explaining to John?
3. How can John correct these bad feelings, now and in the future?

It would be a good idea for students to write down Pepe's explanation of the meaning of America and American to people from outside the United States.

They might also want to recreate the simulation, this time avoiding the misunderstanding.

For further discussion, the class may want to consider the broader implications of this linguistic "goof," i.e., American politicians who greet Latin Americans "on behalf of the American people," etc.

## An International Encounter
## Simulation

John is from Chicago, Isabel is from La Paz, Bolivia, and Pepe is from Madrid, Spain. They all meet at a party and a misunderstanding soon arises.

Pepe: Isabel, I'd like to introduce my friend, John.

Isabel: Hi, John. It's nice to meet you. Where are you from?

John: I'm an American.

Isabel: Oh, that's nice. What country are you from?

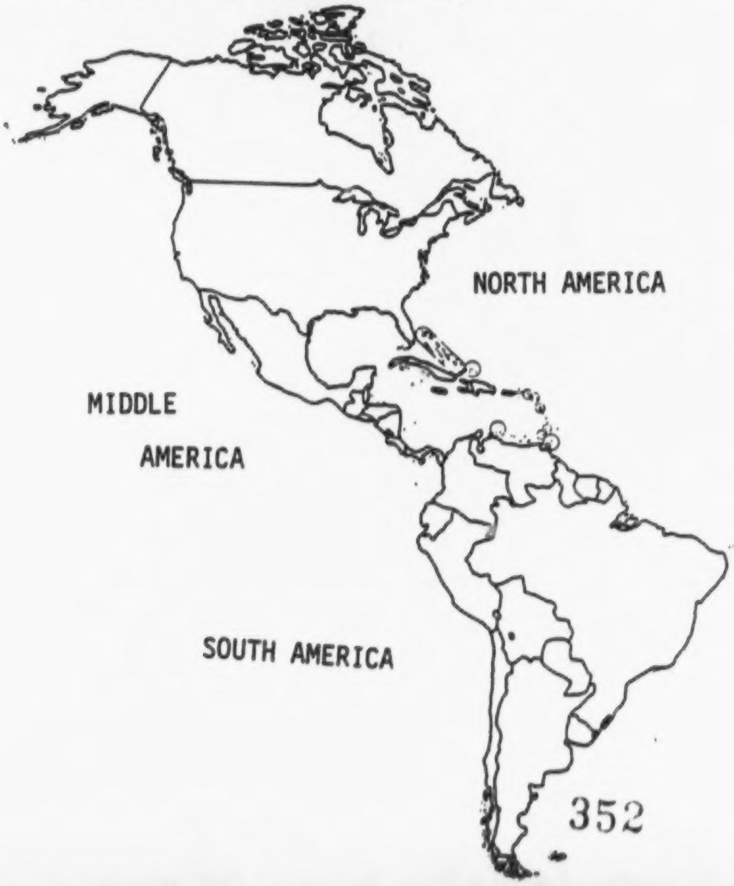
John: I told you. I'm from America.

Isabel: Well, so am I. I'm from Bolivia.

John: Then you're not American!

Isabel: I'm as American as you are! (To Pepe) Pepe, you'd better have a word with your friend before he insults anyone else. (She walks away.)

Pepe: John, I think I should explain why Isabel is upset. Come on over here and let's look at a map.



## What's in a Name?
## AMERICA

The Americas, North, South and Middle, have had a series of names since their discovery by Europeans almost 500 years ago. Christopher Columbus, who had set sail to discover a sea route to the Orient, believed that he had found India on October 12, 1492. The fact that he was mistaken did not prevent "Indies" from becoming the common name of a continent for centuries, and "Indian" the name we use even now to describe the original people of the "New World."

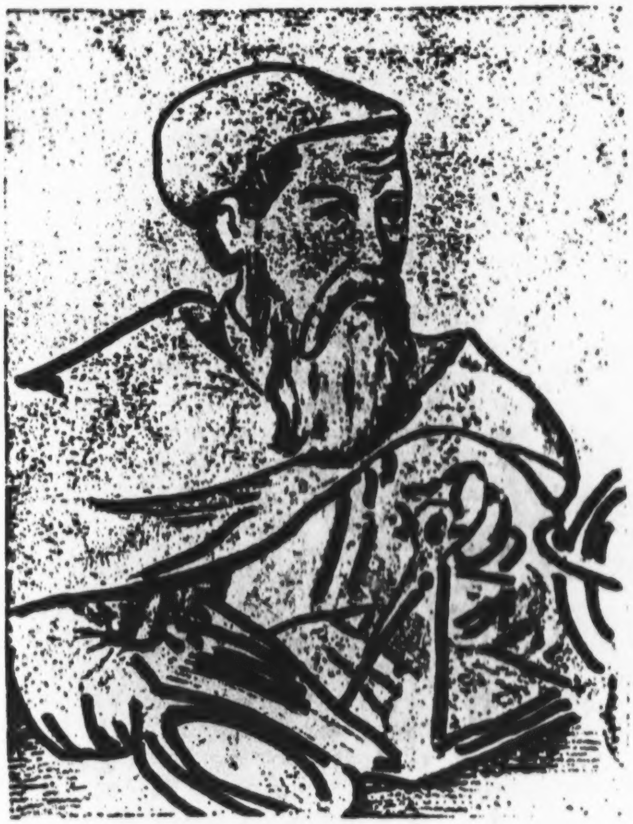
Only 15 years after Columbus' first voyage, a German monk, Martin Waldseemuller, wrote a book claiming that Americo Vespuccio had discovered "one fourth of the world." He suggested that these lands be called "America," in honor of their discoverer. Vespuccio, an Italian navigator working for Spain, was indeed the first to draw a map--incomplete--of what we now call South America. He was not, however, its discoverer. The honor of first discovery must, of course, go to the first inhabitants, the Indians. The European rediscovery must be credited to Columbus, who thought he was someplace else! When Martin Waldseemuller became aware of his mistake a few years later, he tried to correct it. But...it was too late. The name "America" had become widespread.

"New World" is another term first used by Americo Vespuccio and popularized by Father Waldseemuller. The Americas were, of course, not new to the Aztec, Mayan, Incan and other civilizations which had occupied these lands for centuries. For the European soldiers, missionaries and settlers, however, America was new with its different plants, animals and cultures. It was also a place where they could escape from European villages exhausted from disease, poverty and wars, and begin a new life. "New World" meant to them a place where all their dreams might come true.

With the independence of America, both North and South, new names were invented. While the United States and Canada became just plain "North America," the lands to the South have been called "Latin America," "Indo America," "Ibero America," as well as "South America," "Central America" and "Meso America." Both "Latin" and "Ibero America" were created to reflect a pride in the Spanish and Portuguese roots of the cultures of nations from Mexico to Argentina. Indo America was also coined to show pride in the Indian contribution to South America's culture and racial make-up. However, some South Americans are unhappy with these names. They feel that the names make them seem different and perhaps inferior. They ask, "if North America is not Anglo or English or British America, why should we be called Latin American?" Despite these doubts, Latin America has become the most common name of the combined nations to the south of the United States.

The words "America" and "American" are used in different ways in North and South America. To people in the United States, "America" usually means only their own country. For people in South and

Central America, this same word often means the nations of South and Central America combined. In Spanish there is a word for a person from the United States: "estadounidiense," which means something like "United Statian." As you can see, there is some room for confusion, and misunderstandings may even arise. Can you think of any solutions? Being aware of how we use "America" in our different countries is certainly one step towards better communication.



AMERICO VESPUCCIO

(Special thanks to Professor Rubén de Hoyos, University of Wisconsin-Oshkosh, whose article "Del significado político de los nombres de América" provided information for this reading.)

CATEGORY: WRAP-UP

CONCEPTS: INTERDEPENDENCE, government, U.S./Latin American relations

ACTIVITY: A MINI-ORGANIZATION OF AMERICAN STATES. The Organization of American States is a major part of the inter-American system and its institutions. This exercise can be viewed from two perspectives, stressing either the conflict resolution nature of the OAS or the basic common identity of its member states.

OBJECTIVES: Students will become aware of the workings of the OAS and will simulate their own mini-session of a General Assembly.

MATERIALS: Small flags of each country (paper, crayons)
Cardboard signs with country names

PROCEDURE: Explain the OAS to the students (see following brief description). Now assign each student or pair of students one of the OAS countries:

Argentina
Barbados
Bolivia
Brazil
Chile
Colombia
Costa Rica
Cuba
Dominican Republic
Ecuador
El Salvador
Grenada
Guatemala
Haiti
Honduras
Jamaica
Mexico
Nicaragua
Panama
Paraguay
Peru
Surinam
Trinidad and Tobago
United States
Uruguay
Venezuela

Students will act as representatives of their assigned countries and prepare short statements for the General Assembly. This assignment should be made at least a month before the actual recreation of the Assembly--even better, at the beginning of the Latin American Unit or school year. There are three suggested ways to set up the simulation, based on age and research abilities of the students.

1. Celebration of a common holiday or event. This would stress the common goals, background and harmony of the Americas. Each country would prepare a statement concerning an event such as the following:
   -- The anniversary of Columbus' landing in the Americas
   -- Messages of hope for the New Year
   -- Pan American Day (April 14)

   The teacher or one of the students can then introduce a resolution to commemorate the event. Example:

   "The member states of the Organization of American States, in celebration of the birth of Christopher Columbus, resolve that the OAS rededicate itself to the goals of peace and justice in the Americas."

   Members can vote on the resolution to make it official and then adjourn for a banquet or other activity.

2. Discussion of a relatively non-controversial project. All members would be called upon to make a statement concerning some issue or project that might concern the OAS. For example:
   - Using OAS funds to set up an Inter-American Museum of folk art. Discussion could include countries wishing to house such a museum.
   - Establishing a project to study refugees in the Americas.
   - Asking Canada to join the OAS.

Resolutions can be presented, discussed and voted on. (In reality, the above topics may be quite controversial, but at least in principle they can reflect common interests.)

3. Debate on a more controversial subject. This would require quite a bit of preparation on the students' part but can be very rewarding. The point is not to have students make statements they simply imagine typical of a country but to obtain enough information to make an educated statement close to reality.

   For sources on a nation's position they can consult recent books, embassies and consulates, newspapers, magazines, people from the nation (with care to get the official view not the individual's personal view), Center for Latin American Studies, people with expertise on an area (professors, clergy, travelers, human rights groups). If students are given plenty of time and guidance they can learn the nation's position.

   A subject of recent importance will be easier to trace and also meaningful. Here are suggestions:
   - Efforts for peace in Central America, including U.S., Contadora nations and Cuban proposals.
   - The Falklands/Malvinas war.
   - The U.S. invasion of Grenada.
   - U.S. support of the "contras" in Nicaragua.
   - Nuclear weapons in Latin America.

   It is likely that by the time this collection of materials reaches your hands there will be other topics of concern to choose from.

   For each of these projects you will need to have a secretary-general to lead the proceedings and keep order. Each student should also prepare his/her own flag and identification card.

RESOURCES: Department of Public Information, OAS General Secretariat, Organization of American States: A Handbook, Washington, D.C.: 1977.

## A Brief description of the Organization of American States

The Organization of American States (OAS) is the regional organization of the Western Hemisphere created to maintain the peace, ensure freedom and security, and promote the welfare of all Americans. After some attempts to create such an organization in 1890 (International Union of American States ) and in 1910 (Pan American Union), the OAS was founded in 1948.

The Charter of the OAS is the basic document of the organization. Similar to a constitution it sets forth the principles, purposes, and policies of the OAS and defines its structure, functions and operations.

The major accomplishments of the OAS have been its contribution to settling inter-American disputes by peaceful means and the promotion of cooperation in the economic, social, scientific, educational, and cultural development of member nations.

The General Assembly is the supreme organ of the OAS. During its meetings the governments may discuss any matter of common interest to the member states-political, economic, social, cultural, or legal. Delegations of foreign states are usually headed by their foreign ministers. In recent years the foreign ministers have preferred informal dialogue as opposed to formal debate in full, or plenary sessions.

Other important governing bodies exist: the Permanent Council (which serves provisionally as the Organ of Consultation in emergency situations), the Inter-American Economic and Social Council, and the Inter-American Council for Education, Science and Culture. Every member state has the right to be represented on all three councils, and each has equal voice and vote. There are also a series of special organizations within the OAS:

- Inter-American Juridical Committee
- Inter-American Commission on Human Rights
- Inter-American Committee on Peaceful Settlement
- Pan American Health Organization
- Inter-American Children's Institute
- Inter-American Commission on Women
- Pan American Institute of Geography and History
- Inter-American Indian Institute
- Inter-American Institute of Agricultural Sciences
- Inter-American Defense Board
- Inter-American Statistical Institute
- Inter-American Nuclear Energy Commission
- Inter-American Emergency Aid Fund

A group of non-member but cooperating countries participate in the OAS as Permanent Observers. These are: Belgium, Canada, Federal Republic of Germany, France, Guyana, Israel, Italy, Japan, Portugal, Spain, The Netherlands and Egypt. These nations contribute to the development of Latin America through the OAS.

The staff and programs of the General Secretariat are financed by the regular budget. All of the member states contribute to the regular fund; the amount assigned to each government is determined by a scale of quotas. These quotas are based on the size and population of the country. Some specific projects are financed by the nations' voluntary contributions to special multinational funds.

The four official languages of the OAS are English, Spanish, Portuguese and French.

(Information from Organization of American States: A Handbook, Department of Public Information, OAS General Secretariat, Washington, D.C., 1977.)

ORGANIZATION OF AMERICAN STATES

CATEGORY: WRAP-UP

CONCEPTS: FOOD

ACTIVITY: A LATIN AMERICAN BANQUET. A complete Latin American meal can teach a great deal about different countries' products, family life and ethnic heritage. It is also a good way to finish the Latin American unit or end the school year on a festive note. Many schools incorporate a banquet into a complete Latin America Day.

Most of the following recipes were used for just such a Latin American day for the Sixth graders of the Baraboo, Wisconsin, Public Schools. They invited school administrators, parents, school board members and other guests.

OBJECTIVES: Students will enjoy tasting and perhaps preparing a complete Latin American meal.

MATERIALS: See individual recipes.

HELPFUL HINTS: Be prepared for an almost universal youngster's comment about new food: "It's yucky!" Generally speaking, the joy of unusual tastes is something developed later in life, if ever. A discussion of why we like what we like (familiarity) will help put this in perspective. A discussion also of courtesy when experiencing something new from other cultures will also be helpful as teachers have been embarrassed more than once by such comments as "This food stinks" directed at visiting guests from Latin America or elsewhere.

RELATED ACTIVITIES: To accompany the banquet you might consider the following:

1. records of Latin American music,
2. placemats with Latin American motifs made ahead of time by students,
3. written or read aloud descriptions of the national dishes and their background.

Here are the recipes:

# CANJA (Brazilian)

## Chicken, ham and rice soup

Brazilian cooking is a mixture of the country's many ethnic backgrounds: Portuguese, Indian and West African. It is also a mixture of ingredients which originated in the Americas and those brought from around the world. Rice, which is contained in this soup, is one of Brazil's basic food items, generally speaking, replacing our potato.

Ingredients:
- 3 1/2-4 lb. chicken, cut into 6 or 8 pieces
- 1 medium onion, cut in half
- 1 qt. chicken stock, fresh or canned
- 2 qts. cold water
- 6 medium tomatos, peeled, seeded and coarsely chopped
- 1 cup finely diced carrots
- 1 cup raw long-grain rice
- freshly ground black pepper
- 1 cup finely diced ham
- 1 tsp. finely chopped parsley

In a 5-quart flameproof casserole, combine the chicken, onion, chicken stock and water. Bring to a boil over high heat, meanwhile removing all scum from the surface as it forms. Reduce the heat to low, cover the casserole and cook undisturbed for 30 minutes, or until the chicken is tender but not falling apart. Transfer the chicken to a plate to cool. Strain the stock through a fine sieve into a bowl and discard the onion. Skim off and discard as much of the surface fat as you can and return the stock to the casserole. Add the tomatoes, carrots, rice and a few grindings of black pepper, and bring to a boil over high heat. Reduce heat to low, cover the casserole and simmer, stirring occasionally, for 30 minutes, or until rice is tender.

Remove the skin from the chicken with a small, sharp knife or your fingers. Cut or pull the meat away from the bones. Discard the bones and cut the chicken meat into strips about 1/8 inch wide and 1 to 1 1/2 inches long. Add the chicken and ham to the simmering soup, and cook for 4-5 minutes to heat them through. Stir in the parsley, taste for seasoning, and serve at once, directly from the casserole or from a large tureen.

# PICO DE GALLO (Central America)
## Rooster's Beak Fruit Salad

Pico de Gallo is called "rooster's beak" because it is eaten with finger and thumb, suggesting the pecking of a rooster. A common vegetable used in the salad is the jicama. The jicama is a brown-skinned root common all over Mexico and Central America. It has a slightly sweet taste. The jicama is becoming popular in many parts of the United States where it is being used as a raw vegetable like celery and carrots.

1 jicama, peeled and cut into small wedges
3 oranges, peeled and cut into thin slices and bite-size pieces
2 bananas, sliced
fresh pineapple
powdered chile, mild or hot, according to taste
salt

## BUÑUELOS (Mexico)
### Fritters

In Mexico these crisp pastries are sugar glazed and eaten as a mid-afternoon snack. This type of fried and sweetened dough confection is found all over Latin America in slightly differing varieties and undoubtedly shows the Spanish and Portuguese heritage. In these countries, this type of pastry can be traced to the Arab influence.

Pre-packaged flour tortillas
Oil for frying
Sugar mixture: 1/2 cup sugar, 2 tsps. cinnamon, pinch of powdered cloves

Place tortillas in hot oil and brown on both sides. Remove, let cool somewhat and sprinkle with sugar mixture, serve.

## MOLE (Mexico)

Mole is a dark brown, spicy chocolate sauce served with chicken or turkey. In Mexico, and parts of Central America it is a typical holiday food. In its original version it includes many different types of chile peppers. The chocolate in mole and in our candy bars originated in Mexico. To the Aztecs it was a prime delicacy and after the Conquest the Spaniards introduced it to Europe. From there, it has spread all over the world to become a favorite international treat.

1 large turkey
½ cup chile peppers(chopped)
1 cup almonds
1 cup raisins
2 large unsweetened chocolate bars
4 tablespoons sesame seeds
2 tablespoons cinnamon
6 spice cloves
1 small hard roll-breaded
1 large corn tortilla-in small pieces
4 tomatoes (chopped)
1 large onion
1 garlic clove
vegetable oil
salt and sugar

Cut the turkey into bite-sized pieces, place in a large kettle and boil with the onion (halved), the garlic clove, and salt to taste. When the turkey is tender, add the chile sauce and bring to a full boil before serving.

The chile sauce: Brown all the ingredients in vegetable oil, except for the chocolate. Then, using a mortar and pestle (Mexican style) or a blender (much easier) convert the mixture into a puree. Melt the chocolate bars and add to mix, which is then refried. Add to the turkey, bring to a full boil and serve.

(A very good collection of recipes from all over Latin America has recently appeared: *From Guacamole to Rocambole*. It can be purchased for the moderate price of $4.50 a copy - plus $.65 for mailing - from Center for Latin American Studies, Western Kentucky University, Bowling Green, KY 42101. There are recipes for years of banquets.)

CATEGORY: WRAP-UP

CONCEPTS: ALL

ACTIVITY: PREPARING A LATIN AMERICAN DAY. Throughout this collection there are many activities that can be used to plan out a complete Latin American day for your class, grade level, or whole school. Here we only wish to suggest ways to combine these activities for enjoyment and a lasting impression.

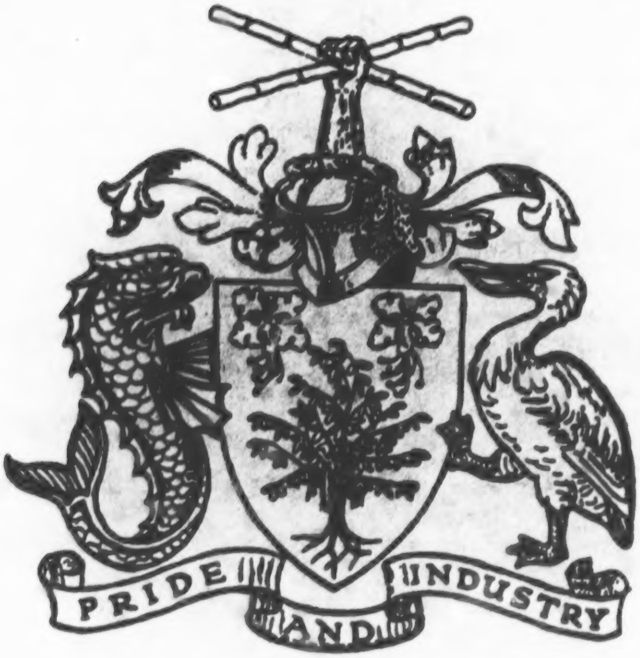
OBJECTIVES: To end the Latin American unit with a series of enjoyable and memorable activities.

PROCEDURE: Here are a list of activities which provide active time, playtime, quiet time and special enrichment:

1. Invite guests from Latin America to talk about their countries, answer questions, and participate in the festivities.
2. Have a parade of nations or a samba parade.
3. Put on a minidrama for other classes.
4. Have a story-telling session.
5. Put on a music show with song and dance.
6. Display murals or art work in the gym or halls.
7. Give a banquet.
8. Play some games or sports from this collection.
9. Set aside an hour for an art project.
10. Show slides, film strips or videotapes borrowed from a Latin American Center or similar organization.
11. Hold a mini-OAS session.
12. Have students dress to portray a favorite country or an historical character.
13. Set aside an hour for students to tell what they think is the most important thing they have learned about Latin America.
14. Ask a Spanish teacher or a Portuguese teacher to teach the students a few common phrases to be used during the day: Hola, adiós, gracias.

15. Award prizes for an essay contest (announced and judged in advance) on a topic such as "Why I like to learn about other countries," or "Peace as a goal for the Americas." Poetry and art work can also be included. This is typical of the "juegos florales" (festivals) of many schools in Latin America.

16. Ask students to adopt a name and "persona" of their own choosing to impersonate throughout the day ie. Felix, a Bolivian miner; Ana, a textile worker in Chile; Fernando, a Brazilian senator. Have them prepare name tags with their new "identity."



Official Seal of Barbados

# Appendices

# APPENDIX I

## DRAMA HINTS

There are a series of short stories, myths and poems in this collection and many other stories and tales are available in libraries. These can be the basis for an exciting classroom activity that will involve everyone in a creative venture: putting on a play. Following are a series of suggestions and drama ideas prepared by Rochelle Robkin a teacher in the Baraboo, Wisconsin, school system.

### Types of Drama

1. Readers Theater: Radio Plays

This is a relatively non-complex way of presenting a drama. All actors sit on stools in front of the class and may hold the scripts. Each student is assigned a character or a series of characters; the narration is assigned to the narrator.

Costuming can be kept to a minimum, with masks or hats used to distinguish characters, especially if students play a number of different parts. A spotlight heightens the dramatic effect. Slides can be projected to create a background. You might also assign a sound technician to play appropriate taped music at the beginning and end of the drama.

2. Dance Drama

Many religious and secular festivals in Latin America are celebrated with masked dance dramas. Indigenous Latin Americans danced to honor the gods and to dramatize legends, and Spanish priests during the Conquest created Christian dance dramas to replace the ancient legends.

Have a small group of students read a legend or a narrative poem. They should find out:
   a) who are the major players?
   b) what do they do?
   c) how do they do it?
   d) what do they need to do it (props, costumes?)
   e) what happens?
   f) how does it begin and end?

With this information they can create a pantomime dance that can be accompanied or preceded by a narration of events.

3. Puppets

A puppet theater is great fun. Puppets can be elaborately made with papier-maché heads and sewn costumes, or students can bring costumed dolls from home.

4. Creative Dramatics

Creative dramatics allow students to act out roles without scripts. Read the story or legend to be depicted carefully. It should be very well understood. Assign students roles to play and have them re-enact the story with their own words.

5. A Full-Scale Dramatic Production

This can involve the whole class for a month and can be performed for the whole school, parents and community members. Most of the following suggestions apply to the full-scale production.

## Steps in Preparing a Production

The first steps in preparing your production are:

1. Choose a play. (You can also adapt a short story by writing it in script form).
2. Read through the play with the whole group.
3. Cast the parts, including the technical staff (see below).
4. Have a reading of parts with scripts in hand.
5. Block the drama, scripts in hand, i.e., run through stage movement: who goes where and what each person does.

In order to insure full participation of the class and to help things run smoothly appoint students to the jobs of:

1. Stage Manager - a student in charge of making sure all sets, lights, costumes, actors, sound crew, props do their jobs.
2. House Manager - takes tickets, sets up chairs, knows safety rules.
3. Costume Manager - makes sure costumes are ready to use.
4. Prop Manager - makes sure props are where they belong.
5. Lighting Technician - directs the light crew. (Flashlights with cellophane help provide special effects.)
6. Set Designers
7. Costume Designers
8. Narrator - introduces and comments on production.
9. Publicity Crew - responsible for making up and distributing posters, invitations, etc.

Ten days before the performance all students should know their lines. Posters and tickets should be ready.

The final rehearsal schedule looks like this:

I. Technical Rehearsal

This takes 2-3 times as long as the play so allow lots of time. All except for final touches should be completed on sets, costumes, props, music, lighting. All should have their lines completely memorized. (a prompter can follow along with a script to help only when needed).

Technical cues should be written on the crews' scripts. This should be a straight run-through so that crew and actors may coordinate. Sometimes the actors get a little bored, but this is a very important rehearsal.

At this point make sure the actors speak loudly and clearly. Managers and directors should keep notes on any problems. Be sure everything works and is understood before going on to other scenes or parts.

II. Dress Rehearsal

This is just like the performance itself. Everything should be complete and perfect: costumes, sets, make-up. An audience is often invited - for example a kindergarten or primary grades class. The director should take notes and at the end discuss both the good and the bad.

III. Performance

Enjoy the play and the audience. If lines are forgotten, students should ad-lib. Stress that this is a fun time. Invite a reporter from a community newspaper.

At the end of the performance be sure the technical crew and everyone involved comes on stage to take a bow. (It is a stage convention for crew members to wear dark, long-sleeved shirts and pants.)

Special Note: It seems that with Middle School kids the longest process is learning the lines. Keep the play simple or allow them to use scripts throughout. On the other hand, they love getting involved in all the production aspects. Give everybody a job and stress the importance of each. Give full credit on programs and announcements.

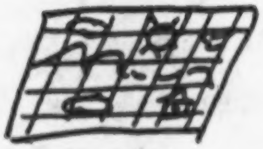
## The Set

There are several good ways to create a basic set. Here are some ideas.

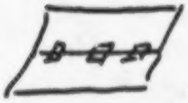
1. Backdrop

Use roll paper or kraft paper. Draw the design for the backdrop on a small sheet of paper. Students can transfer rather complex scenery using a grid.

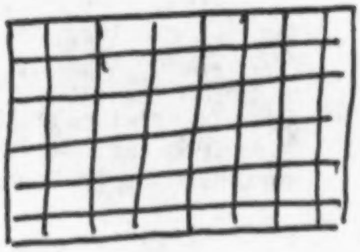
a) Measure squares on sketch; one inch is good.



b) Make 1 foot squares on backdrop. Copy each square, tape pieces together.

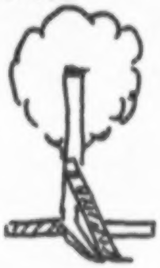


c) Paint with tempera, flat on the floor. Paint top first.



2. Build "flats" for houses, trees, etc.
   Use large appliance boxes - the corrugations should run vertically. Reinforce with cardboard going the other way.

   For example, a tree:



3. Projecting slides
   Slides can provide atmosphere. Project from behind, to avoid shadows, or above the actors' head levels. Project onto a hanging solid colored and ironed sheet. Use a wide-angle lens if you can get one.

4. Props
   Keep a prop table in a specific place. Everything the actors need or stage hands should take on stage should be on it. The prop manager should always check with a list prior to and after performances.

## Make-up

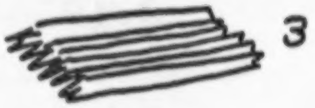
Make-up can be kept to a minimum unless the play is performed in an auditorium under a real lighting set-up. To make students appear elderly use make-up pencils for crows feet and smile lines. Beards can be made by attaching yarn or paper strips to a pipe cleaner base that will hook over the ears (spirit gum is messy and tape hurts).

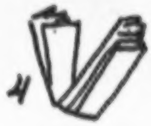
## Costumes

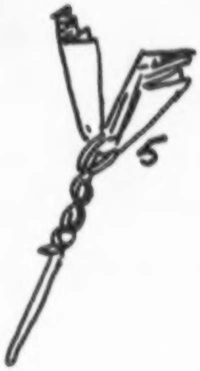
For any modern drama remember that most Latin American urban dwellers wear what we wear. For a rural, peasant ambience or a drama set in the past these are some things that can easily be brought from home: shawls, sandals, peasant blouses and skirts, for girls. Straw hats, white shirts and red sashes for boys.

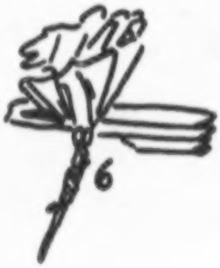
You can make flowers for girls' hair and boys' lapels in the following way:

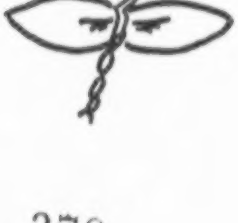
1. Obtain bright colored tissue paper; long, green pipe cleaners, scissors and florist tape (optional).
2. Cut the tissue into squares of 4"-6".
3. Take 4 or 5 squares of the same color and stack them. Fold stack into a fan with 1/2 inch ribs.
4. Fold the strip in half the long way.
5. Wrap the end of the pipe cleaner around the center fold and twist.
6. Starting with the top layer of tissue, carefully push and separate each layer of tissue up towards the center.
7. Using your whole hand, push all of the separated layers up together.
8. For leaves, cut two layers of green for each leaf. Twist the two layers into the top of the stem, or lower down; or use florist's tape.











# Masks

To make a basic mask, you need:

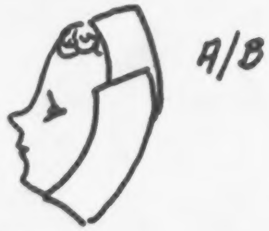
1-1½, 2½ inch wide gummed paper package tape
sponge, water
scissors
tempera paint
acrylic varnish
Pritt paste or liquid starch
newspaper, paper towels
Paris craft
aluminum foil
"art tape"

Procedure (These masks are easier to make with a partner):

I. Basic shape

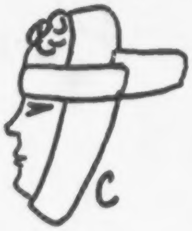
A. Measure enough tape to go around your head--chin to top--with about 2-3" of overlap.

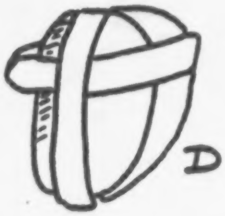
B. Put the tape around your head glue side out. Wet and stick so it is loose but stays on. Keep on your face.



C. Put on another strip--horizontally--above your eyes and encircling your head. Stick on.

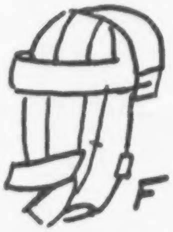
D. Make another strip down the front--over nose--sticky side inwards. Attach under chin.



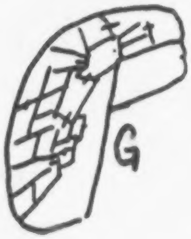


E. Put a strip around your chin. Attach to first strip.

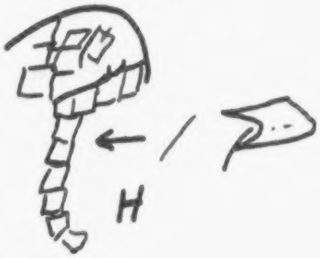
F. Take off the mask. Do one for your partner.



G. Using shorter pieces, fill in the gaps, slitting tape ends so that the semi-spherical shape is retained.



H. Use one inch pieces to reinforce the edges. Fold them in half and glue all around edge.



I. Let the mask dry completely. If it is wet and floppy, stuff the inside with wads of newspaper.

J. Find and cut eye holes with a scissors or blade.

II. Features

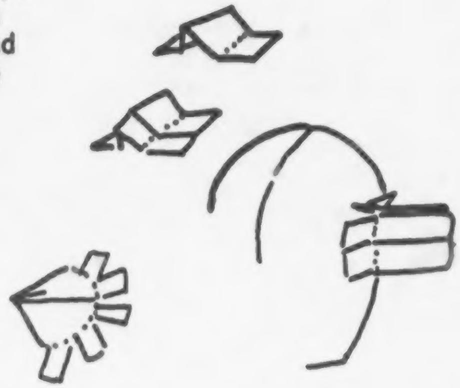
These depend on the final form you want for your mask. You can use Paris craft or cover it with patterns or tin foil or "art tape."

A. To paint--stuff the mask and paint with thick tempera. Keep stuffed till dry. Finish with acrylic (water base) varnish, or shellac.

B. Papier maché--cover with one layer of paper towel strips dipped in starch or Pritt paste. Overlap the strips which should be torn rather than cut. After it dries add on second layer. Dry. Paint.

C. Yarn can be used for hair.

D. For noses, horns, ears--make a tape tent of size desired. Or, make a shape of cardboard or tagboard and tape it on. Be sure to reinforce with tape around the edges. You can stuff it and use long strips to tape on so it maintains its shape.



For more mask ideas see the Brazilian unit on carnaval or Shaaron Cosner, Masks Around the World, New York: David McKay, 1979.

# APPENDIX II

## LIST OF SOURCES FOR RAPID AND INEXPENSIVE UPDATING OF INFORMATION ON LATIN AMERICA FOR TEACHERS AND STUDENTS IN THE MIDWEST

### University Centers

Center for Latin America
Outreach Coordinator
University of Wisconsin-Milwaukee
P.O. Box 413
Milwaukee, WI 53201
Tel. (414) 963-4401

The Center's Outreach assists elementary and secondary teachers throughout Wisconsin in offering stimulating, informationally accurate Latin American units in their classes. Offered are: the free loan of A-V and other curricular materials, mailed anywhere in Wisconsin; sale of innovative A-V programs for K-12 levels; mini-seminars conducted for teachers at their school; intensive three-credit summer workshops aimed at teachers, rotated around the state; and special events (concerts, film series, etc.) on UW campuses around the state, open to teachers and their students. A list of 150 programs is free upon request for Wisconsin teachers.

Chicano Studies Office
550 North Park Street
Madison, WI 53706
Tel. (608) 263-4486
Contact person: José de Paz

The office publishes the Chicano Studies Newsletter bimonthly. It can provide speakers on the Chicano in the U.S. with political, educational, or social emphasis. Films are also available for rental.

Latin American Student Association
Marquette University
Multicultural Center
1329 West Wells Street
Milwaukee, WI 53233
Tels. (414) 224-6771 and 224-6769

University students from foreign countries are available to speak to classes.

Center for Latin American and Caribbean Studies
Outreach Coordinator
1208 West California Street, Room 250
Urbana, IL 61801
Tel. (217) 333-3182

The Center loans films and provides materials such as handouts, games on Latin America, and bibliographies free of charge. Some items are available in Illinois and adjacent areas only.

Office of International Studies and Programs
Mitchell 194
University of Wisconsin-Milwaukee
Milwaukee, WI 53201
Tel. (414) 963-4845

The Office has a speakers bureau. Foreign students can speak or give a presentation to a class about their homeland.

## University Centers (Continued)

Southwest Alliance for Latin America (SALA)
1700 Asp Avenue
Norman, OK 73037
Tel. (405) 325-1941

SALA is a group of state, private, and church-supported universities concerned with the development of Latin America. It sponsers Latin American education programs and summer educational programs.

World Affairs Institute
Mitchell Hall
University of Wisconsin-Milwaukee
Milwaukee, WI 53201
Tel. (414) 963-4251

The Institute provides a lecture-discussion series on many areas, including Latin America, suitable for students in the upper middle grades and high school. For program dates, teachers can call the Institute to be placed on a mailing list. Access to a small library is also available.

## Cultural Resources

Field Museum of Natural History
Roosevelt Road at Lake Shore Drive
Chicago, IL 60605
Tel. (312) 922-9410 or 322-8859 (public relations)

Prints news releases relating the months' events at the museum. Write to the Public Relations Manager to be placed on the mailing list.

Milwaukee Public Museum
Education Division
800 West Wells Street
Milwaukee, WI 53233
Tel. (414) 278-2718
Contact person: Vivian Corres

Guided tours are available in English or Spanish: "Latin America-Highlands and Lowlands" for grade 6 and "Latin America-Lands and People" for grades 7-12. Contact Vivian Corres at the above number for tours and other programs on Latin America. The museum also provides audio-visual services and other materials to all Milwaukee County schools. Contact persons for these services are Sharon Chaplock or Henry Zeuner, (414) 278-2727.

Multicultural Research Center
Kosciuszko Middle Jr. High
971 West Windlake Avenue
Milwaukee, WI 53204
Tel. (414) 383-3750

The Center contains up-to-date supplemental materials for textbooks. Only open during the school year.

Paradox Studio Theater
Lincoln Center for the Arts
820 East Knapp Street
Milwaukee, WI 53202
Tel. (414) 272-7529

Provides a 45-50 minute story theater for grades 6 and under within the Milwaukee Public School System. Contact the Theater for more information, and for programs for older students.

Spanish Center
524 West National Avenue
Milwaukee, WI 53204
Tel. (414) 384-3700

Teachers may contact Mr. Filiberto Murguia, Executive Director, for availability of speakers on a particular area or subject.

## Cultural Resources (Continued)

Radio: Latin American Review is a weekly news report summarizing events in all Latin America. It is 29 minutes long and is produced and distributed weekly by Radio Station KUT, University of Texas-Austin, P.O. Box 7158, Austin, TX 78712 Tel. (512) 471-1631. In the Upper Midwest it is aired on:

WSUI - Iowa City, Iowa
KFJM - Grand Fork, North Dakota
KBEM - Minneapolis, Minnesota
WCAL - Northfield, Minnesota

Newspaper: Milwaukee Journal
Film Loan Service
Milwaukee, WI 53201

The Journal will loan the following slide show which is available in Wisconsin and Upper Michigan only. The borrower pays the return postage via parcel post, 5 days after receipt of the slide show. Book 6-8 months in advance. Cuban Freedom Flotilla, 1980, 13 minutes. Color slides showing "exodus of Cubans trying to find freedom in the U.S." A cassette and script accompany the slides.

## Human Rights, Religious, Solidarity and other Support Groups

Amnesty International, USA Affiliate (AIUSA)
308 West 58th Street
New York, NY 10019
Tel. (212) 582-4440

Worldwide human rights organization for the release of prisoners of conscience. Publishes an Annual Report, Amnesty Action (8 times per year), Chronical of Current Events, and specific country reports detailing human rights conditions.

Catholic Peace Ministry
4211 Grand Avenue
Des Moines, IA 50312
Tel. (515) 274-3687

Center for International Policy
120 Maryland Avenue, N.E.
Washington, D.C. 20002

Publishes studies of arms trade, international finance, development and their relationship to U.S. foreign and human rights policies.

Central America Solidarity Coalition (CASC) c/o Jerry Burns
2455 West Juneau Avenue
Milwaukee, WI 53233
Tel. (414) 933-3033

Can present various slide shows in the Milwaukee area including El Salvador: A Country in Crisis, Roots of the Crisis in Central America, and The Seeds of Freedom. CASC also has access to the videotape El Salvador: Another Vietnam? Literature is also available from the group.

Chicago Religious Task Force on Central America
407 South Dearborn, Room 370
Chicago, IL 60605
Tel. (312) 663-4398

Has a list of literature resources, some of which are free; others are available for a fee. Also has a list of audio-visual materials which can be rented. Located in the same office is the Chicago Religious Task Force on El Salvador. Its tel. no. is (312) 427-2533.

Human Rights, Religious, Solidarity and Other Support Groups (Continued)

Clergy and Laity Concerned (CALC)
198 Broadway
New York, NY 10038
Tel. (212) 964-6730

Interfaith organization for religious political action for peace and justice. Schedules speakers with firsthand experience in many countries. This office should be able to provide information about local branches of CALC. Publishes CALC REPORT 10 times per year on global human rights situation.

Coalition for a New Foreign and Military Policy
120 Maryland Avenue, N.E.
Washington, D.C. 20002
Tel. (202) 546-8400

Publishes background resources, Action Guides, voting records and legislative updates. Quarterly newsletter, Coalition Close-Up.

Committee in Solidarity with the People of El Salvador
1718 20th Street, N.W.
Washington, D.C. 20009
Tel. (202) 887-5019

CISPES Chicago Subregion
3411 West Diversy, Room 1
Chicago, IL 60647
Tel. (312) 227-1652

CISPES Minneapolis Subregion
P.O. Box 14574
Minneapolis, MN 55414

Committee on Human Rights for Nicaragua (CHRN)
1934-3 Rosemary Hills Drive
Silver Spring, MD 20910
Tel. (301) 565-3347

Monitors, reports, documents, and records governmental violations of human rights of the people of Nicaragua. Maintains a speakers bureau to relay current information about the situation in Nicaragua.

Community Action on Latin America (CALA)
731 State Street
Madison, WI 53703
Tel. (608) 251-3241

CALA's purpose is to "educate people in the U.S. about the nature and effects of U.S. imperialism in Latin America." Educational programs include: speakers, films, publications, slide shows, concerts, and radio and TV broadcasts. The CALA Newsletter is published quarterly.

EPICA
1470 Irving Street, N.W.
Washington, D.C. 20010

Focuses on the Caribbean and Central America. Seeks to inform, challenge, and mobilize religious bodies and church members on critical Inter-American issues.

Friends for a Non-Violent World
1025 Nicollet Avenue, Suite 101
Minneapolis, MN 55403

Friends is involved in issues concerning Central America.

Friends of Haiti (FOH)
P.O. Box 348
New City, NY 10956
Tel. (914) 352-3872

FOH disseminates information on the Haitian social structure and liberation process, with an emphasis on U.S. economic, political and military involvement. Produces and distributes printed materials, slideshows, and films. Maintains a data center on Haiti and the Caribbean.

Human Rights Internet
1502 Ogden Street, N.W.
Washington, D.C. 20010
Tel. (202) 462-4320

This is a center for information on human rights organizations around the world. Publishes a newsletter and sells U.S. Human Rights Organizations Directory ($5).

## Human Rights, Religious, Solidarity and Other Support Groups (Continued)

Human Rights Office, National
Council of Churches
475 Riverside Drive
New York, NY 10027
Tel. (212) 870-2424

Maintains information and action network with the religious community. Advocates for human rights on behalf of NCC with government and private organizations. Monthly newsletter, Human Rights Perspectives.

Inter-Religious Task Force on
El Salvador
475 Riverside Drive
New York, NY 10027

Iowa Catholic Worker House
713 Indiana
De Moines, IA 50314
Tel. (515) 243-0765

Latin American Solidarity Committee
Union Mailbox #234
University of Wisconsin-Milwaukee
Milwaukee, WI 53201
Contact person: Kris Gerke
(414) 963-4367 (days)
(414) 265-6716 (eves.)

The Committee is willing to provide speakers on particular subjects.

Minneapolis Ecumenical Task Force on
El Salvador
1701 University Avenue
Minneapolis, MN 55414

National Network in Solidarity with
the Nicaraguan People (NNSNP)
1322 18th Street, N.W.
Washington, D.C. 20036
Tel. (202) 223-2328

Produces a newsletter on Nicaragua, organizes support for U.S. aid through private programs. NNSNP holds English and Spanish documentation on the Nicaraguan situation and has a slide show available.

National Network in Solidarity with
the People of Guatemala (NISGUA)
1718 20th St., N.W.
Washington, D.C. 20009

Publishes newsletter, organizes legislative campaigns and other actions. NISGUA is a contact point for the national network of Guatemala solidarity groups.

Nebraskans for Peace
430 South 16th Street
Lincoln, NB 68508
Tel. (402) 475-4620
Contact person: Suzie Prenger

This organization is a branch of CALC-Clergy and Laity Concerned.

Office of International Justice and
Peace
U.S. Catholic Conference
1312 Massachusetts Avenue, N.W.
Washington, D.C. 20005
Tel. (202) 654-6812

Materials, resources and legislative action on human rights and justice in the context of Catholic social teaching.

Religious Task Force for El Salvador
1747 Connecticut Avenue, N.W.
Washington, D.C. 20009
Tel. (202) 387-7652

Publishes a newsletter and action alerts on El Salvador.

Washington Office on Latin America
(WOLA)
110 Maryland Avenue, N.E., Room 404
Washington, D.C. 20002
Tel. (202) 544-8045

WOLA is a coalition of religious and academic groups with a concern for the economic, political and social conditions in Latin America. Emphasis is on human rights and U.S. foreign policy in Latin America. Monitors Congressional actions on the area and publishes Latin America Update, bimonthly.

## Human Rights, Religious, Solidarity and Other Support Groups (Continued)

Women Against Military Madness (WAMM)
3255 Hennepin South, Room 125B
Minneapolis, MN 55408
Tel. (612) 827-5362

## International Organizations

AFS International
313 East 43rd Street
New York, NY 10017
Tel. (212) 661-4550

The AFS is comprised of former American Field Service Ambulance drivers and American and foreign students who have held AFS scholarships. There are over 2500 U.S. chapters. Members may be willing to share their experiences while in a foreign country. Contact your local AFS chapter.

CARE
Special Projects Coordinator
660 First Avenue
New York, NY 10016

CARE can provide single copies or classroom quantities of The What and Where of CARE* to schools, libraries, and industries in the U.S. This is a brochure containing a map of CARE programs now in progress, along with explanations of the work being done in each country which has a program.

American Friends Service Committee (AFSC)
Latin American Desk
1501 Cherry Street
Philadelphia, PA 19102
Tel. (215) 241-7000

The AFSC prepares literature and audiovisual materials on current world problems. Some of the publications are free; a fee is required for the rental or purchase of all other materials. Several slide shows on Latin America are offered.

AFSC Midwest Regional Office
407 South Dearborn, Suite 370
Chicago, IL 60605
Tel. (312) 427-2533

Slide shows, filmstrips, movies, literature, and magazines are available. There is a charge for some of these materials. Contact Darlene Gramigna, Human Rights in Central America, for a listing.

AFSC North Central Regional Office
4211 Grand Avenue
Des Moines, IA 50312
Tel. (515) 274-4851

Organization of American States (OAS)
17th and Constitution
Washington, D.C. 20006
Tel. (202) 789-3621

The OAS is an international organization created to achieve an order of peace and justice among the American nations, to promote their solidarity, strengthen collaboration, and defend their sovereignty, territorial integrity, and independence. The OAS library contains approximately 150,000 documents and organization publications. It publishes the magazine Americas, monthly, in English, Spanish, and Portuguese as well as reports and studies covering various phases of activity in the American republics.

The following materials are available free to teachers for classroom use. Address request to:

OAS, General Secretariat
Dept. of Publications
Washington, D.C. 20006

International Organizations (Continued)

OAS Publications:

Flags and Coats-of-Arms of the American Nations*
This is a chart showing color pictures of the flag and coat-of-arms of each nation belonging to the OAS. Single copies are available to schools, libraries, and industries.

The OAS at Your Fingertips*
This brochure provides information on the OAS and how it works. Single copies are available to schools, libraries, and industries.

The Pan American Story*
A pamphlet describing the chronological history of the nations which formed the OAS and the progress of these countries toward the common goals of peace, security, and happiness for their people. Single copies are available to schools, libraries, and industries in the U.S.

Save the Children
54 Wilton Road
Westport, CT 06880
Tel. (203) 226-7271 or 1-800-243-5075 (toll-free)

Save the Children conducts programs to help needy children in 34 countries including Colombia, Dominica, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico and Nicaragua. The agency publishes introductory booklets, reports, and area profiles about specific countries.

United Nations
Public Inquiries Unit
Room GA-57
United Nations, NY 10017

The UN offers a United Nations Teachers Kit (Elementary and High School).* This kit offers various materials concerning the organization and work of the UN. One kit per class is available to schools and libraries.

UNICEF (U.S. Committee for the United Nations Childrens Fund)
331 East 38th Street
New York, NY 10016
Tel. (212) 686-5522

UNICEF publishes pamphlets, teaching and program aids, including films for schools and service groups, and other materials on its projects.

Information Center on Children's Cultures (ICCC)
U.S. Committee for UNICEF
331 East 38th Street
New York, NY 10016
Tel. (212) 686-5522

Provides reference information on the cultural and social aspects of the lives of children in other lands. The Center has books, pamphlets, periodicals, films, filmstrips, photographs, games, and children's art. Emphasis is on children in countries assisted by UNICEF. Also provides a mail reference service.

*These items were found in Educators Guide to Free Social Studies Materials (Educators Progress Service, Inc., Randolph, WI) August 1981, 21st edition.

## National Organizations

Association of Teachers of Latin American Studies (ATLAS)
Box 73
Lefferts Station
Brooklyn, NY 11225

Publishes a newsletter Perspective 5 times a year (fee involved) and provides curriculum materials free of charge.

Center for Inter-American Relations
680 Park Avenue
New York, NY 10021
Tel. (212) 249-8950

Concerned with educating Americans about the societies and cultures of all nations in the Western Hemisphere. Conducts public affairs and cultural programs, seminars, meetings, and conferences to keep the public aware of current events and the political, social and economic problems of the hemisphere.

Council on Hemispheric Affairs (COHA)
1201 16th Street, N.W.
Washington, D.C. 20036
Tel. (202) 833-4058

COHA is an education and information council which seeks to raise understanding and concern with respect to current economic, social, and political realities in Latin America. Prepares reports on topics of current interest; supplies information to individuals and organizations about Latin American and U.S. policy.

Council for Inter-American Security (CIS)
305 Fourth Street, N.E.
Washington, D.C. 20002
Tel. (202) 543-2070

Sponsors educational programs, seminars, conferences, and public information campaigns on defense-related issues. Publishes reports, books, and a monthly newsletter.

Heritage Foundation
513 C Street, N.W.
Washington, D.C. 20002
Tel. (202) 546-4400

Publishes research in various formats for the benefit of decision makers and the interested public. Has a Foreign Policy Studies Department.

Institute for Policy Studies (IPS)
1901 Q Street, N.W.
Washington, D.C. 20009
Tel. (202) 234-9382

Center for research, education and social intervention. Publishes books and issues films.

North American Congress on Latin America (NACLA)
151 West 19th Street, 9th Floor
New York, NY 10011

Publishes a bimonthly magazine.

Sister Cities International (SCI)
1625 Eye Street, N.W., Suite 424-26
Washington, D.C. 20006
Tel. (202) 293-5504

Publishes Sister City List by state and foreign country, semiannually.

World Neighbors
5116 North Portland Avenue
Oklahoma City, OK 73112
Tel. (405) 946-3333

This organization works in 20 countries of Asia, Africa, and Latin America. It provides speakers, films, filmstrips, posters, literature, and other program materials on the national well-being and international relations to schools. One such film is La Vida Cuesta (Life Costs, Life is a Struggle)* (1978), 16mm, sound, 28 min. This color film presents a village in the highlands of Guatemala, its people, and significant changes which have been brought about in recent years. This film is loaned free. Borrower pays return postage via parcel post. Book 6-8 weeks in advance.

## National Organizations (continued)

U.S. Department of State
2101 C Street, N.W.
Washington, D.C. 20520
Tel. (202) 632-6575

Country "desk" officers at the Dept. of State can provide in-depth information on each country (write to, for example, "Mexican Desk"). The Dept. of State also publishes valuable material on the political and economic situation in each of the Latin American countries as well as on the region as a whole.

## Latin American Embassies in the United States

Embassy of the Argentine Republic
1600 New Hampshire Avenue, N.W.
Washington, D.C. 20009
Tel. (202) 387-0705 to 0713

Embassy of the Bahamas
Suite 865
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

Embassy of Barbados
2144 Wyoming Avenue, N.W.
Washington, D.C. 20008

Embassy of Bolivia
3014 Massachusetts Avenue, N.W.
Suite 600
Washington, D.C. 20008
Tel. (202) 483-4410 to 4412

Embassy of Brazil
3006 Massachusetts Avenue, N.W.
Washington, D.C. 20008
Tel. (202) 797-0100

Embassy of Chile
1732 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Tel. (202) 785-1746

Embassy of Colombia
2118 Leroy Place, N.W.
Washington, D.C. 20008
Tel. (202) 387-5828

Embassy of Costa Rica
2112 S Street, N.W.
Washington, D.C. 20008
Tel. (202) 234-2945 to 2947

Cuban Interests Section
2630 16th Street, N.W.
Washington, D.C. 20009
Tel. (202) 797-8518 to 8520

Embassy of Dominica
Suite 337
1511 K Street, N.W.
Washington, D.C. 20005

Embassy of the Dominican Republic
1715 22nd Street, N.W.
Washington, D.C. 20008
Tel. (202) 332-6280

Embassy of Ecuador
2535 15th Street, N.W.
Washington, D.C. 20009
Tel. (202) 234-7200

Embassy of El Salvador
2308 California Avenue, N.W.
Washington, D.C. 20008
Tel. (202) 265-3480 to 3482

Embassy of Grenada
1101 Vermont Avenue, N.W.
Suite 802
Washington, D.C. 20005

Embassy of Guatemala
2220 R Street, N.W.
Washington, D.C. 20008
Tel. (202) 332-2865, 2866

## Latin American Embassies in the United States (Continued)

Embassy of Guyana
2490 Tracy Place, N.W.
Washington, D.C. 20008

Embassy of Haiti
4400 17th Street, N.W.
Washington, D.C. 20011
Tel. (202) 723-7000-7001

Embassy of Honduras
4301 Connecticut Avenue, N.W.
Suite 100
Washington, D.C. 20008
Tel. (202) 966-7700 to 7702

Embassy of Jamaica
1666 Connecticut Avenue, N.W.
Washington, D.C. 20009

Embassy of Mexico
2829 16th Street, N.W.
Washington, D.C. 20009
Tel. (202) 234-6000

Embassy of Nicaragua
1627 New Hampshire Avenue, N.W.
Washington, D.C. 20009
Tel. (202) 387-4371, 4372

Embassy of Panama
2862 McGill Terrace, N.W.
Washington, D.C. 20008
Tel. (202) 483-1407

Embassy of Paraguay
2400 Massachusetts Avenue, N.W.
Washington, D.C. 20008
Tel. (202) 483-6960

Embassy of Peru
1700 Massachusetts Avenue, N.W.
Washington, D.C. 20036
Tel. (202) 833-9860 to 9869

Embassy of Surinam
2600 Virginia Avenue, N.W., Suite 711
Washington, D.C. 20037

Embassy of Trinidad and Tobago
1708 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Embassy of Uruguay
1918 F Street, N.W.
Washington, D.C. 20006
Tel. (202) 331-1313 to 1316

Embassy of Venezuela
2445 Massachusetts Avenue, N.W.
Washington, D.C. 20008
Tel. (202) 787-3800

## Consulates

Argentine Consulate
20 North Clark
Chicago, IL 60602
Tel. (312) 263-7435

Consulate of the Bahamas
1 Dag Hammarskjold Plaza
New York, NY 10017
Tel. (212) 759-7942

Consulate General of Barbados
800 Second Avenue
New York, NY 10017

Bolivian Consulate
130 North Cornell Avenue
Des Plaines, IL 60016
Tel. (312) 298-5798

Consulate General of Brazil
20 North Wacker Drive
Chicago, Il 60606
Tel. (312) 372-2176

Consulate General of Chile
360 Madison Avenue, 13th Floor
New York, NY 10017
Tel. (212) 370-1455

Consulates (Continued)

Consulate of Colombia
37 South Wabash Avenue
Chicago, IL 60603
Tel. (312) 372-1298

Consulate of Costa Rica
150 East Ontario
Chicago, IL 60611
Tel. (312) 787-3323

Consulate General of the
Dominican Republic
1026 North Fortuna Avenue
Park Ridge, IL 60068
Tel. (312) 825-8058

Consulate General of Ecuador
612 North Michigan Avenue
Chicago, IL 60611
Tel. (312) 642-8579

Consulate of El Salvador
35 East Wacker Drive
Chicago, IL 60601
Tel. (312) 332-6331

Consulate General of Grenada
141 East 44th Street
New York, NY 10017
Tel. (212) 599-0301

Consulate General of Guatemala
333 North Michigan Avenue
Chicago, IL 60601
Tel. (312) 332-1587

Consulate General of Guyana
622 Third Avenue
New York, NY 10017
Tel. (212) 953-0920

Consulate General of Haiti
919 North Michigan Avenue
Chicago, IL 60611
Tel. (312) 337-1603

Consulate General of Honduras
1040 West Granville Avenue
Chicago, IL 60660
Tel. (312) 338-8335

Consulate of Jamaica
188 West Randolph
Chicago, IL 60601
Tel. (312) 782-2750

Consulate General of Mexico
201 North Wells Street
Chicago, IL 60606
Tel. (312) 372-6190

Consulate of Nicaragua
1608 Washington
Evanston, IL 60202
Tel. (312) 328-6933

Consulate General of Panama
1036 North Dearborn Street
Chicago, IL 60610
Tel. (312) 787-1555

Consulate of Paraguay
27 East Monroe Street, Suite 907
Chicago, IL 60603
Tel. (312) 782-3723

Consulate General of Peru
8 South Michigan Avenue
Chicago, IL 60603
Tel. (312) 782-1599

Consulate General of Surinam
One United Nations Plaza
New York, NY 10017
Tel. (212) 826-0660

Consulate General of Trinidad and
Tobago
Suite 331-3, Graybar Building
420 Lexington Avenue
New York, NY 10017
Tel. (212) 682-7272

Consulate of Uruguay
33 North Dearborn Street
Chicago, IL 60602
Tel. (312) 236-3366

Consulate General of Venezuela
20 North Wacker Drive
Chicago, IL 60606
Tel. (312) 236-9655

The following are examples of the types of materials embassies and consulates can offer for the classroom. The items listed here are free.*

Printed Materials:

Argentina A magazine/booklet which tells all about Argentina. Single copies are available to members of the professional staff only (schools, libraries, and industries). Request must be made on official stationary. Write the Argentine Consulate.

Introduction to Honduras A fact sheet containing information on the culture, geography, history, and economy of Honduras. Limit of 2 copies to schools, libraries, and industries in the U.S. and Canada. Write the Honduran Embassy.

Image of Peru A booklet presenting the past, present and future facets of Peru. Classroom quantities are available world-wide to schools, libraries and industries. Write the Peruvian Embassy.

The Incas This booklet details the history of these ancient Peruvians of the Andes. Classroom quantities are available to schools, libraries and industries. Write the Peruvian Embassy.

Films:

Mama Dis Is Mas 1964, 16mm, sound, 41 minutes. Film about the 1964 carnival in Trinidad and Tobago.

Films (Continued):

Terrific and Tranquil 1967, 16mm, sound, 25 minutes. Documentary film on Trinidad and Tobago.

This Land of Ours 1963, 16mm, sound, 33 minutes. Film about the people and the islands of Trinidad and Tobago.

Each of the above three films can be loaned from the Embassy of Trinidad and Tobago. The borrower pays the return postage via insured registered mail. Book one month in advance. Write the embassy.

Caracas 16mm, sound, 20 minutes. Color film featuring scenes of life in the capital city of Venezuela.

Venezuelan Adventure 16mm, sound, 20 minutes. A color picture of general life in Venezuela, including scenes of people, geography, and the economy.

These two films may be loaned from the Venezuelan Embassy. The borrower pays the return postage via airmail, insured, immediately after showing. Book four weeks in advance. Write the Venezuelan Embassy.

*These items were found in the 21st edition of Educators Guide to Free Social Studies Materials (Educators Progress Service, Inc., Randolph, WI), August 1981.

## U.S. Embassies In Latin America

Argentina:
American Embassy
4300 Colombia, 1425
Buenos Aires, Argentina

Bahamas:
U.S. Embassy
Mosmar Building
Queen Street
Nassau, Bahamas

Barbados:
American Embassy
Post Office Box 302
Bridgetown, Barbados

Belize:
U.S. Consulate General
Gabourel Lane and Hutson Street
Belize City, Belize

Bolivia:
American Embassy
Banco Popular del Perú Building
Calles Mercado y Colón
La Paz, Bolivia

Brazil:
American Embassy
147 Avenida Presidente Wilson
Rio de Janeiro, Brazil

Chile:
American Embassy
1343 Agustinas
Santiago, Chile

Colombia:
American Embassy
Calle 37, 8-40
Bogotá, Colombia

Costa Rica:
American Embassy
Avenida 3 and Calle 1
San José, Costa Rica

Cuba:
U.S. Interests Section
Embassy of Switzerland
Calcado between L and M,
Vdado Section
Havana, Cuba

Dominican Republic:
American Embassy
Calles César Nicolás Pensen y
Leopoldo Navarro
Santo Domingo, Dominican Republic

Ecuador:
American Embassy
120 Avenida Patria
Quito, Ecuador

El Salvador:
American Embassy
No. 1230, 25 Avenida Norte
San Salvador, El Salvador

Guatemala:
American Embassy
7-01 Avenida de la Reforma, Zone 10
Guatemala City, Guatemala

Guyana:
American Embassy
31 Main Street
Georgetown, Guyana

Haiti:
American Embassy
Harry Truman Boulevard
Port-Au-Prince, Haiti

Honduras:
American Embassy
Avenida La Paz
Tegucigalpa, Honduras

Jamaica:
American Embassy
Jamaica Mutual Life Center
2 Oxford Road, 3rd Floor
Kingston, Jamaica

Mexico:
American Embassy
Paseo de la Reforma 305
Mexico 5, D.F., Mexico

Nicaragua:
American Embassy
Km. 4 1/2 Carretera Sur
Managua, Nicaragua

## U.S. Embassies in Latin America (Continued)

Panama:
American Embassy
Avenida Balboa and Calle 38
Panama City, Panama

Paraguay:
American Embassy
1776 Mariscal López Avenue
Asunción, Paraguay

Peru:
American Embassy
Avenida Inca Garcilaso de la Vega
and Avenida España
Lima, Peru

Surinam:
U.S. Embassy
Dr. Sophie Redmondstraat 13
Paramaribo, Surinam

Trinidad and Tobago:
American Embassy
15 Queen's Park West
Port of Spain, Trinidad and Tobago

Uruguay:
American Embassy
Calle Lauro Muller 1776
Montevideo, Uruguay

Venezuela:
American Embassy
Avenida Francisco de Miranda y
Avenida Principal de la Floresta
Caracas, Venezuela

## Chambers of Commerce

American Chamber of Commerce in
Argentina
Avenida R. Saenz Peña 567
1352 Buenos Aires, Argentina

Argentine-American Chamber of Commerce
50 West 34th St., 6th Floor, Suite C2
New York, NY 10001
Tel. (212) 564-3855

Chamber of Commerce of the U.S.
Northwestern Regional Office
3400 West 66th
Minneapolis, MN 55435
Tel. (612) 925-2400

American Chamber of Commerce for
Brazil-São Paulo
Rua Formosa, 367, 29th Floor
Caixa Postal 8109
São Paulo 01000, Brazil

Brazilian-American Chamber of
Commerce
22 West 48th Street
New York, NY 10036
Tel. (212) 575-9030

Chamber of Commerce of the U.S.A. in
Chile
Huérfanos 669, Oficina 608
Casilla 4131
Santiago, Chile

American Chamber of Commerce of the
Dominican Republic
P.O. Box 95-2
Santo Domingo, Dominican Republic

Ecuadorean-American Association (EAA)
115 Broadway
New York, NY 10006
Tel. (212) 233-7776

Ecuadorian-American Chamber of
Commerce
Apartado 2432
Quito, Ecuador

Ecuadorian Chamber of Commerce and
Industry of Chicago
2804 West Bellmont Avenue
Chicago, IL 60618
Tel. (312) 478-3993

## Chambers of Commerce (Continued)

American Chamber of Commerce in Guatemala
Etisa Building, 5th Floor
Calle Montaful y Avenida Séptima
Zona 9, Plazuela España
Apartado Postal 832
Guatemala City, Guatemala

Association of American Chambers of Commerce in Latin America (AACCLA)
1615 H Street, N.W.
Washington, D.C. 20006
Tel. (202) 659-3055
Publishes the AACCLA Report twice a year. It covers the activities of the American Chambers of Commerce throughout Latin America.

Chamber of Commerce of Latin America
One World Trade Center, Suite 3549
New York, NY 10048
Tel. (212) 432-9313

Council of the Americas (COA)
684 Park Avenue
New York, NY 10021
Tel. (212) 628-3200

Latin Chamber of Commerce
1417 West Flagler
Miami, FL 33135
Tel. (305) 642-3870
Maintains an information and referral service.

American Chamber of Commerce of Mexico
Lucerna 78, Esquina Viena
Mexico 6, D.F., Mexico

Mexican Chamber of Commerce of the United States
Five World Trade Center, Suite 6343
New York, NY 10048
Tel. (212) 432-9332

United States-Mexico Chamber of Commerce (USMCOC)
1800 K Street, N.W. Suite 410
Washington, D.C. 20006
Tel. (202) 296-5198

American Chamber of Commerce in Peru
Juan de Arona 830, Second Floor
Lima 27, Peru

Puerto Rican Chamber of Commerce and Industry of Chicago
1932 North Damen Avenue
Chicago, IL 60647
Tel. (312) 486-1331

Chamber of Commerce of the U.S.A. in Uruguay
Calle Bartolomé Mitre, 1337
Casilla de Correo 389
Montevideo, Uruguay

Venezuelan-American Chamber of Commerce and Industry
Apartado 5181
Caracas 1010, Venezuela

## Tourist Boards and Trade Bureaus

Aruba Tourist Bureau
399 N.E. 15th Street
Miami, FL 33132
Tel. (305) 358-6360
Can provide a booklet Arubi-Bonbini which includes tourist information as well as a variety of interesting facts about the island of Aruba. Classroom quantities are available.

Barbados Board of Tourism (BBT)
800 Second Avenue
New York, NY 10017
Tel. (212) 986-6516

Bermuda Department of Tourism
630 Fifth Avenue, Room 646
New York, NY 10111
Tel. (212) 246-6053

Tourist Boards and Trade Bureaus (Continued)

Brazilian Government Trade Bureau
(BGTB)
551 Fifth Avenue, Room 210
New York, NY 10017
Tel. (212) 682-1055

Provides economic and tourist information on Brazil

Brazilian Government Trade Bureau
20 North Wacker Drive, Suite 530
Chicago, IL 60606

Distributes brochures on Brazil's economy, industry, and society.

Caribbean Tourism Association (CTA)
20 East 46th Street
New York, NY 10017
Tel. (212) 682-0435

Chilean Government Trade Promotion
Bureau
One World Trade Center, Suite 5121
New York, NY 10048

Colombian Government Tourist Office
140 East 57th Street
New York, NY 10022

Publishes tourist promotion brochures and information sheets. Classroom quantities of the booklet Colombia, Land of Contrasts are available to schools in the U.S. and Canada.

Costa Rica Tourist Board
200 S.E. First Street
Miami, FL 33131
Tel. 1-800-327-7033 (toll-free)

Puts out the brochure Getting to know Costa Rica.

Curaçao Tourist Board (CTB)
685 Fifth Avenue, Suite 1101
New York, NY 10022
Tel. (212) 751-8266

Curaçao Tourist Board
330 Biscayne Boulevard, Suite 806
Miami, FL 33132
Tel. (305) 374-5811

Will provide a tourist-oriented kit on Curaçao including fact-filled brochures, various information sheets, and post cards. Posters are also available for classroom use.

Dominican Republic Tourist Information
485 Madison Avenue
New York, NY 10022

French Government Tourist Office
610 Fifth Avenue
New York, NY 10020

French West Indies Tourist Board
610 Fifth Avenue
New York, NY 10020

Guatemala Tourist Commission
P.O. Box 523850
Miami, FL 33152

Distributes a colorful booklet on Guatemala which contains facts about Guatemala's geography, climate, history, people, archeology, and monuments. It is called Textures of Guatemala: The Image of a Country.

Haiti Government Tourist Office
30 Rockefeller Plaza
New York, NY 10020

Haiti Government Tourist Bureau
919 North Michigan Avenue
Chicago, IL 60611
Tel. (312) 337-1603

Tourist Boards and Trade Bureaus (Continued)

Honduras Tourist Board
427 West Fifth Street, #707
Los Angeles, CA 90013

Jamaica Tourist Board
866 Second Avenue, Tenth Floor
New York, NY 10017
Tel. (212) 688-7650

Jamaica Tourist Board
36 South Wabash Avenue
Chicago, IL 60603
Tel. (312) 346-1546

Mexican Government Office of Tourism
405 Park Avenue
New York, NY 10022

Mexican Government Tourist Consul
875 North Michigan Avenue, Suite 3612
Chicago, IL 60611
Tel. (312) 649-0090

Requests for posters and other items must be in writing.

Panama Canal Information Office
P.O. Box M
Balboa Heights, Canal Zone

Offers a free illustrated leaflet The Panama Canal* which contains a map of the Canal area. It presents the history, operation, and maintenance of the Panama Canal as well as information on other points of interest in the area. Available in English and Spanish in single copies or up to a maximum of 30 copies. Appropriate for grades 6 and up, this leaflet is available worldwide to schools, libraries, and industries.

Panama Government Tourist Bureau
630 Fifth Avenue, Suite 1414
New York, NY 10020

Several free items are available to schools, libraries, and industries from this Agency:

Fact Sheet on the Republic of Panama* An outline covering location, population, history, money, language, government, the Panama Canal, and other areas.

Panama...And You Thought It Was Only A Canal* (1979) 16mm, sound, 6, 15, or 20 minutes. This is a general travelogue movie on Panama showing scenes of everyday life, Panama's people and countryside. In color. Also available in a 60 minute slide show of the same name which includes 80 slides, sound on cassette, and a script (1978). For either item, the borrower pays only the return postage via UPS, immediately after showing. Book two weeks in advance.

Available to the general public are various tourist brochures on Panama which provide many interesting facts about Panama as well as tourist information.

Peruvian Tourist Information Center
35 East Wacker Drive
Chicago, IL 60601
Tel. (312) 236-3392

Puerto Rican Tourism Company
1290 Avenue of the Americas
New York, NY 10019

Puerto Rico Tourism Development Company
11 East Adams
Chicago, IL 60603
Tel. (312) 922-9701

Trinidad and Tobago Tourist Board
400 Madison Avenue, Suites 712-14
New York, NY 10017
Tel. (212) 838-7750

## Tourist Boards and Trade Bureaus (Continued)

Uruguayan Government Trade Bureau
301 East 47th Street, Apt. 21-0
New York, NY 10017

Venezuelan Government Tourist Bureau
450 Park Avenue
New York, NY 10022

## Airlines

Aerolíneas Argentinas
Department of Public Relations
875 North Michigan Avenue,
Suite 3105
Chicago, IL 60611
Tel. (312) 951-1944

Air Jamaica, Ltd.
444 North Michigan Avenue,
Suite 1470
Chicago, IL 60611
Tel. (312) 329-9810

Air Jamaica sends a "Holiday Planner" which includes travel information, various brochures with colorful pictures, and a road map of Jamaica.

Lan-Chile Airlines
333 North Michigan Avenue,
Suite 305
Chicago, IL 60601
Tel. (312) 332-5885

Lan-Chile provides two tourist-oriented booklets filled with facts about Chile. Posters are not available.

Mexicana Airlines
Regional Sales Office
55 East Monroe Street, Suite 3730
Chicago, IL 60603
Tel. (312) 346-8418

Pan American World Airways, Inc.
(Pan Am)
18 South Michigan Avenue
Chicago, IL 60603
Tel. 1-800-621-2909 (toll-free)

Pan Am will send a list of posters and an order blank. They are $2.75 each. When four or more are ordered, the price is $1.50 each. The list includes posters of Brazil, El Salvador, Guatemala, and Mexico.

Varig Brazilian Airlines
Sales Office
233 North Michigan Avenue, Room 1906
Chicago, IL 60601
Tel. (312) 565-1301

Tourist material is available from this airline.

Taca International Airlines
City Cales Office
2216 Canal Street
New Orleans, LA 70119
Tel. 1-800-535-6879 (toll-free)

Taca has brochures on various countries in Central America, including Belize, Costa Rica, El Salvador, Honduras, and Nicaragua. The brochures on Guatemala and Panama are especially interesting.

Eastern Airlines, Inc.
Film Library
International Airport Branch
Miami, FL 33148

Eastern offers the free loan of the following films to grades 7 and above. The borrower pays return postage and insurance of $200. Book 2 months in advance.

Jamaica Is color film describing life on the island and Viva Mexico 16mm, sound, 30 minutes. A cultural portrait of Mexico.

## Periodical Sources of Current Information on Latin America

Action Alerts. Monthly. Coalition for a New Foreign and Military Policy, 120 Maryland Avenue, N.E., Washington, D.C. 20002 Tel. (202) 546-8400

Agenda: A Journal of Hispanic Issues. Bimonthly, $15/year. National Council of La Raza, 1725 Eye Street, N.W., Second Floor, Washington, D.C. 20006

Boletín Especial. Free, in Portuguese. Reproduces news of the Brazilian press. Embassy of Brazil, 3006 Massachusetts Avenue, N.W., Washington, D.C. 20008

CALA Newsletter. $2/year-individuals; $5/year-institutions. CALA is an independent research/action coalition of students, clergy, and Latins working together to promote the cause of liberation in Latin America and of Hispanics in the U.S. CALA, 731 State Street, Madison, WI 53703

Chicano Studies Newsletter. Free, Chicano Studies, University of Wisconsin-Madison, 550 North Park Street, Madison, WI 53706, Tel. (608) 263-4486

A Letter from Chile. Monthly, free. Instituto de Estudios Generales, Calle Las Bellotas 270-Depto. 704, Santiago, Chile

Report on Chilean University Life. Quarterly, free. Embassy of Chile, Cultural Department, 1732 Massachusetts Avenue, N.W., Washington, D.C. 20036

Colombia Today. Monthly, free. Provides in-depth information on one topic of Colombian importance monthly. Colombian Information Service, Colombian Center, 140 East 57th Street, New York, NY 10022 Tel. (212) 421-8270

Cuba Update. $10/year-individuals, $15/year-institutions. Center for Cuban Studies, 220 East 23rd Street, New York, NY 10010

El Salvador ALERT! Biweekly, $10/year. Newsletter of CISPES, the Committee in Solidarity with the People of El Salvador. Provides current information on the struggle of the people of El Salvador and on the solidarity movement in the U.S. CISPES, P.O. Box 12056, Washington, D.C. 20005, Tel. (202) 887-5019

El Salvador Bulletin. 12 issues: $10 for individuals, $16 for institutions. Presents synopsis of news and analysis of issues related to El Salvador and Central America, and the involvement of the U.S. in the region. U.S.-El Salvador Research and Information Center (US-ESRIC), P.O. Box 4797, Berkeley, CA 94704, Tel. (415) 843-5041

Facts for Action is an educational bulletin of Oxfam-America, a non-profit development/relief organization which works to inform the general public about the causes of hunger and poverty. Recent bulletins have dealt with "Hunger and Population" and "Why Farmers Go Hungry." 50¢ each, bulk discounts available. 115 Broadway, Boston, MA 02116

Guatemala! Bimonthly, $7/year-individuals, $10/year-institutions. Bilingual publication which provides news and information on political, economic, and social developments. Guatemala News and Information Bureau (GNIB), P.O. Box 4126, Berkeley, CA 94704, Tel. (415) 835-0810

Guatemala: Between the Lines. Quarterly, $8/year. Guatemala Information Center, P.O. Box 57027, Los Angeles, CA 90057, Tel. (213) 384-8804

## Periodical Sources of Current Information on Latin America (Continued)

IDB News. Monthly, free. Contains articles concerned with industry and progress in Latin America. Inter-American Development Bank, 808 17th Street, N.W., Washington, D.C. 20577

Interracial Books for Children Bulletin is published 8 times a year; $10 individual subscription. Of special note is Volume 13, No. 2-3: "Central America: What U.S. Educators Need to Know" available for $3.50 from Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023

Latin American Digest. Quarterly, $5/year. Contains articles on key issues and recent news summaries from each Latin American country. Center for Latin American Studies, Arizona State University, Tempe, AZ 85287

Partners. Bimonthly, free. Contains articles which pertain to the programs of the National Association of the Partners of the Alliance, a program whereby U.S. states develop exchange and interchange with specific Latin American countries. Partners of the Americas, 2001 S Street, N.W., Washington, D.C. 20009, Tel. (202) 332-7332

National Network Newsletter. $5/year. National Network in Solidarity with the Nicaraguan People, 1322 18th Street, N.W., Washington, D.C. 20036, Tel. (202) 223-2328

Update. Newsletter of the outreach services of the African, Asian, Latin American and Russian Studies Centers. Center for Latin American and Caribbean Studies, University of Illinois, 1208 West California, Urbana, IL 61801

Update Latin America. Bimonthly, free. A publication stressing human rights and social justice which focuses on a few key topics per issue. Washington Office on Latin America, 110 Maryland Avenue, N.E., Washington, D.C. 20002, Tel. (202) 544-8045

The Wisconsin Latin Americanist. Free. The newsletter of the University of Wisconsin System Latin American Center. Ibero-American Studies Program, 1470 Van Hise, 1220 Linden Drive, Madison, WI 53706

Press Release. Council of Hemispheric Affairs, 30 Fifth Avenue, New York, N.Y. 10011
Tel. (212) 673-5470

## Sources of Information about Travel and Study Abroad

National Registration Center for Study Abroad, 823 North 2nd Street, Lower Lobby, Milwaukee, WI 53203. Registration center for study programs at 18 Latin American Schools. Courses are for a week to a year abroad.

Experiment in International Living, Information Officer, Brattleboro, VT 05301, Tel. (802) 257-7751. The Experiment has programs in Bolivia, Costa Rica, Mexico, Uruguay, Argentina, Brazil, Chile and Peru.

MIBAR Travel Coordinators, 135 West Wells, Suite 615, Milwaukee, WI 53203, Tel. (414) 278-7070 or 1-800-558-9988 (toll free). Brochures available on travel and study tours in Mexico. Periodic newsletters and updates on the "Mexican Scene" are available to those on the mailing list.

Sources of Information about Travel and Study Abroad (Continued)

Information Services Division, Institute of International Education, 809 United Nations Plaza, New York, N.Y. 10017. For information on ordering the following books write to the above address.

Handbook on International Study for U.S. Nationals: Study in the American Republics Area. J. Lowenstein and M.L. Taylor, eds., 1976. Teaching Abroad. G.A. Cohen, ed. 1976. Summer Study Abroad. G.A. Cohen, ed. 1979.

U.S. Office of Education, Division on International Education, Washington, D.C. 20202. Publishes the brochure Opportunities Abroad for Teachers, annually and American Students and Teachers Abroad. Both items are for sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402

American Federation of Teachers, 11 Dupont Circle, N.W., Washington, D.C. 20036. Publishes World Study and Travel for Teachers, a listing of study and travel programs offered by U.S. colleges and universities in 82 countries. Revised annually, $3, #588.

Organization of American States (OAS)
Department of Educational Affairs,
19th and Constitution Avenue
Washington, D.C. 20006
The OAS distributes information to persons visiting Latin America.

Mexican National Tourist Council,
405 Park Avenue, New York, N.Y. 10022
Studying in Mexico is 6 pages of free information on summer programs that are conducted in English.

Council on International Educational Exchange (CIEE), 205 East 42nd Street, New York, N.Y. 10017. CIEE sponsors student tours, volunteer work camps and work-abroad exchanges. Also issues International Student Identity card (ISIC). An excellent source of information is their Whole World Handbook: A Guide to Study, Work and Travel Abroad.

## Curriculum Exercise Evaluation

Dear Educator:

An essential part of the Center for Latin America's curriculum project for the middle grades is feedback from the teacher and students. Will you please fill out this evaluation and return it to us? The evaluations will be carefully reviewed so that we may continually improve this ongoing project.

TITLE OF EXERCISE________________________________________

Student Grade Level____ Approximate number of students____

1. Student reaction

   a. What was the overall student reaction to this exercise? (Please circle all that apply)

      Fun
      Stimulating
      Educational
      Objective
      Useful

      Difficult
      Dull
      Indifferent
      Biased
      Not relevant

   b. Student comments

      ________________________________________

      ________________________________________

      ________________________________________

2. Your reaction

   a. Was this exercise easy, average, or difficult to teach and implement in the classroom?

      Easy Average Difficult

   b. Was this exercise appropriate for this grade level?

      Yes No, too advanced No, too juvenile

   c. Did the students grasp the concept(s) intended in this exercise?

      Yes No Not sure

d. Were the students sufficiently stimulated by this exercise to ask important questions and/or to pursue related topics on their own?

Yes  No  Don't know

e. Do you plan to use this exercise again?

Yes, as is  Yes, but with my own modifications  No

f. Your suggestions and comments

________________________________________

________________________________________

________________________________________

________________________________________

Please return to:

Outreach Coordinator
Center for Latin America
University of Wisconsin-Milwaukee
Milwaukee, WI  53201

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| | |
|---|---|
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| Stimulating | Dull |
| Educational | Indifferent |
| Objective | Biased |
| Useful | Not relevant |

b. Student comments

________________________________________

________________________________________

________________________________________

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      Educational
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      Useful

      Difficult
      Dull
      Indifferent
      Biased
      Not relevant

   b. Student comments

      ______________________________

      ______________________________

      ______________________________

2. Your reaction

   a. Was this exercise easy, average, or difficult to teach and implement in the classroom?

      Easy    Average    Difficult

   b. Was this exercise appropriate for this grade level?

      Yes    No, too advanced    No, too juvenile

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      Yes    No    Not sure

d. Were the students sufficiently stimulated by this exercise to ask important questions and/or to pursue related topics on their own?

Yes    No    Don't know

e. Do you plan to use this exercise again?

Yes, as is    Yes, but with my own modifications    No

f. Your suggestions and comments

Please return to:

Outreach Coordinator
Center for Latin America
University of Wisconsin-Milwaukee
Milwaukee, WI 53201

# MAILING LIST REQUEST

**If you wish to be informed of further units which will appear in this collection, please send this sheet with the following information.**

**Name:** ____________________

**Address:** ____________________

**School:** ____________________

**Grade level:** ____________________

**Subject taught:** ____________________

**Comments:** ____________________

Send to: Outreach Coordinator
Center for Latin America
Box 413
University of Wisconsin-Milwaukee
Milwaukee, WI 53201